CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE Y NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JANUARY 24, 1835. NO. 702.---VOL. XIV.—NO. 2[illegible].

RELIGIOUS MISCELLANY.

[From A. B. Muzzey's Dedication Sermon.]

CHRISTIANITY DESTINED TO LIVE FOREVER BECAUSE IT IS IDENTIFIED WITH TRUTH.

Jesus Christ called himself "the way, the truth, and the life. He affirmed that His religion would lead man ultimately to "worship the Father in spirit and in truth." And, though he withheld many things from his disciples because they could not then bear them, yet he promised them after his decease, a comforter who should guide them into all truth. The promise was fulfilled. The comforter came;—the revelation is therefore complete. It contains all moral and religious truth. But it is the essence of truth to be permanent. For what is truth? The reality of things, their necessary relations to one another. Now these can never change. What was once finite will be so forever. Good will be always good, and evil always evil. No revolution, no accident, no time, or event can alter this law. Neither human nor divine power can make right to be wrong, nor wrong to be right. Error will pass away; but truth always has been, and will endure forever. This is the sum of philosophy; and it is the basis of the christian religion. Our holy faith involves the reality of things in our social relations, and between man and his Maker. It teaches us who is the true God, that He is but "One, the Father." It teaches us the only true worship, the "worship of the Father." It unfolds to us our relation to God, that we are his "dear children." It shows us by what means we may secure His favor. It assures us, by the most solemn proofs, that we shall live beyond the grave, and that we must there be "judged according to the deeds done in the body." Now these are all truths, realities; and the time can never come when one jot, or one tittle of them shall fail.

But we by no means intend to maintain that men's speculations on religious truth will continue always the same. A change is now going forward in certain doctrinal points of belief, which seems to us much more than a new modification of the once accepted Orthodoxy. Indeed, an Institution has been recently established in New England, for the express purpose of perpetuating certain doctrines, specified as essential, but affirmed to be in danger of "subversion," at a sister Evangelical Seminary. The friends of the ancient system tremble for what they term "the fundamental principles of the gospel." And well they may, if the gospel must stand or fall with those doctrines. But, to us this sign of the times speaks a most cheering language. It furnishes a new evidence of the immortal nature of Christianity. It is the removing of the "hay, wood, and stubble," which were laid in corrupt ages as the foundation of the gospel, and placing "the precious stones" of truth in their stead. *We deem it a striking* proof of the invincible energy of pure religion, that, when errors have been for a long period accumulating upon it, it rises with an inherent strength, throws off the burden, has "free course, and is glorified" by the process. Tidings have just reached us that the Inquisition is abolished in Spain. It is a singular fact that where it originated, and its cruel works had been greatest, there it was first abolished.

Analogous to this we find to be the influence of error in science, philosophy, every art and work of man. Truth possesses every where a regenerating power. If one age has wandered far in the mists of a false metaphysics, the presumption is that some nearly succeeding one will explode those errors, and when this is done, it furnishes a new testimony to the eternity of truth. The sceptic, by which I mean the universal doubter, regards these reforms in opinion not simply as proofs of man's inability to attain the pure truth at once, but as showing that no such thing as pure truth exists. A sound philosophy does not so interpret them. Nor should we so esteem the errors of believers in Christ. They are paths by which God leads our race to higher ground, whence truth is more clearly discerned. Hence error in religious opinions and practices has a most important mission on earth. It is useful to the individual; for it makes him often the wiser and better man. It is of service to the nations and to the passing ages. Not that each error is a permanent teacher; for each in succession is the effect of transient circumstances. But it is still a beacon-light on the shore of history. And so are all the prejudices and passions of man, whether manifested in the glaring forms of superstition, in the madness of fanaticism, or in the crude conceits of infidelity and scepticism, but as the mighty rivers, the brooks and streamlets, however various their fountain-heads, and unlike their courses, they are all lost at length in the calm ocean of truth.

The position that error is essential to the development of truth seems, at first view, a startling paradox. But, to confirm it, we need only take our station in any of the more corrupt ages of the christian era. Take, for example, the two centuries preceding the Reformation. At this time the reading of the scriptures was prohibited even in England, under pain of receiving no pardon, during the possession of a Bible, for any sins whatsoever. In the same parts of Europe, and at the same period, the multitude were actually indebted for much of their knowknowledge of the contents of that book to *theatrical* representations. The most holy characters in scripture, and the most solemn transactions there recorded were degraded to impure and farcical exhibitions on the stage. There was a series of plays commencing with one termed "The Creation," and closing with "The General Judgment," in which not only our Savior, but even the Supreme Being was personated by actors! And what view did the religious portion of the community take of these things? His Holiness, the Pope, granted a pardon of a thousand days' sins to every one who should peaceably attend the whole series! And such representations were encouraged throughout Europe. Could the Church have taken a more effectual method to bring ridicule and contempt on our holy faith? Yet it was an error connected with this very subject, the sale of indulgences, which first moved the indignation of the Reformers, and awoke a spirit that slumbered not until Rome had lost her spiritual ascendancy. In the sixteenth century also, on the eve of the Reformation, there arose a Jesuit, who was elected Cardinal for his devotion to the Papal cause, and chiefly for maintaining the monstrous doctrine, that if the Pope forbade the exercise of virtue, and commanded that of vice, the Roman Church, under the pain and penalties of sin, was bound to abandon virtue for vice. Incredible as such facts appear, they were by no means rare in those days, and go all to prove that the darkest hour of error is that which precedes the dawn of truth. Christianity came out of these fiery trials with new purity, and arrayed still in immortal robes.

THE SPIRIT OF PRAYER.

Prayer is usually represented as a duty we owe to God; in reality it is much more, an inestimable privilege. I do not necessarily mean by prayer, a form of supplication to the Giver of all good, made "on bended knees and with uplifted hands." The essential point is the position of the soul, and not of the body. Let us suppose a person to be admitted to a free intercourse with an earthly monarch, and, without the fear of censure, laying open to him all the wants and wishes of his heart; although himself, a mortal, he would be considered as highly favored. How vastly superior, then, is the condition of that man who lives in a state of intimacy with his Creator! God is every where present, and sees all our actions; is it not, then, desirable that those actions be such as would meet his approbation? His knowledge is so boundless, that our very hairs are numbered; not a sparrow can fall to the ground unheeded by him; and what is to us of infinitely greater importance, our secret thoughts are known to Him, as soon as we ourselves are conscious of them; then should the young habitually reflect, and so regulate their thoughts that they may gain his approbation. In all the varied events of life they should humbly and affectionately rely on the Divine aid; let them fervently implore his approbation and blessing, not in a situation so public, or an attitude so peculiar, as to attract the notice of men, but in the secret recesses of the heart; for we are cheered with the assurance that such he will reward openly.

Life has been very properly termed a voyage. amid its tempests then we need a polar star and a compass; that polar star is our benevolent Creator, and our compass is prayer—that fervent aspiration of the heart, which amid the distresses and calamities of life, ever points to heaven. Prayer is not intended to influence or remind him of our wants and necessities; its blessing is derived from its effects on ourselves, by causing us habitually to feel our dependence on him, and to express our supplications in the meek spirit of Jesus, "not my will but thine be done." Would the young walk in the paths of virtue? Let them ever remember that a heavenly witness beholds their actions, and they cannot err. Would they be happy? Let them be assured that afflictions are not sent as punishments, but will in due time prove blessings; however humble be their condition in life, an approving conscience, "that divinity which stirs within us," will render them ever cheerful, and when this earthly course shall be terminated, Death will to them have no sting, for they will be transferred to the more immediate presence of their most intimate friend, their Father, and their God.—*Southern Rose Bud.*

[Extract from the N. Y. Observer.]

FAMILY PRAYER.

It is admitted, I believe, to be the will of God that we should consult Him *socially*,—The Lord's Prayer was constructed for *social use*. The disciples were directed to use it when they should pray together; and it is accordingly in the *plural* number. Now is God to be socially worshipped, and yet not worshipped in that first, most permanent, and most interestiug form of society, the form of society instituted by God himself—the family? Is that to be believed? But the Lord's prayer seems not only intended for social but for *daily* use. "Give us this day our daily bread" is one of its petitions. It does not contemplate the morrow. It asks supplies but for one day. Now if, as it appears from this resoning, social prayer should be *daily*, where but in the family, the society which is abiding, and which a single roof covers, can it with propriety be daily? Should there be public religious services daily, or daily prayer meetings for this purpose? Then, how suitable it is that those who together share their daily bread should together daily ask it. How reasonable and comely is household religion—family worship! Common blessings, such as families daily share, call for common thanksgiving. Common wants such as families together feel, call for common supplications. Is it not fit that families in retiring to rest at night, should together commit themselves to the divine keeping, and in the morning unite in praising the Lord for having been their protector? It is a clear case, it seems to me. Besides, fathers are directed to bring up their children "in the nurture and admonition of the Lord." But can they do this while they pray not with them and for them? I do not know how we are to comply with the apostolical exhortation to pray "every where," unless we pray in the family as well as under other circumstances.

LIFE.

Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel, through the playful murmurings of the little brooks and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the pleasures around us; but the stream hurries on and still our hands are empty.

Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short lived success, or depressed and made miserable by some equally short lived disappointment. But our energy and dependence are both vain. The stream bears us on, and our joys and our griefs are alike left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, it heeds not our joy or sorrow; the river hastens towards its home, till the roaring of the ocean is in our ears and the tossing of the waves is beneath our keel,—and the lands lessen from our eyes, and the floods are lifted around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness, but the Infinite and the Eternal.

And do we still take so much anxious thought for future days, when the days that have gone so strangely and so uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find by sad experience that the Creator only is permanent? or shall we not rather lay aside every weight and the sin which doth most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, were it not for our Lord Jesus Christ, and the interest we have obtained in his mercies.—*Bishop Heber.*

THE FAITHFUL MINISTER.

While the heart of a minister is right with God,—while he maintains constant communion with the Father of Spirits, and can appeal to Him for the simplicity of his intentions,—while he lives by faith on the Son of God, and relies on him implicitly for pardon, and grace, and strength—he has within him a source of comfort which can never fail, and "has meat to eat that the world knows not of." Amid all the discouragements which he has to encounter in the exercise of his office, and amid all that unmerited reproach with which an unthinking and misjudging world so often harasses the servants of Jesus, he has within himself an antidote to every trouble, a sanctuary to which he can always retreat, and where he meets with peace, and comfort, and joy. From the scene around he can lift his eye to a Father in heaven, who knows and loves him; and, whatever misconstruction may be put upon his doctrine or his conduct, he can look to him and say, "Behold, my witness is in heaven, and my record is on high." This spirit sustains and enlivens him amid the unseen labors of his office, cheers and gladdens his studious hours, and sheds on all his engagements and pursuits the savor of life and immortal joy. It guides him in every inquiry, and often prevents him from being seduced from truth by the attractions of novelty or the charms of genius. When he ascends his place in the sanctuary, it imparts a serenity to his aspect, and casts a sacred unction over all his ministrations, which even the careless are compelled to reverence, and by which the faithful are edified and comforted. Amid those sad visitations with which the providence of his Master so often afflicts and proves him,—even in the hour when his dearest comforts are removed, and when the strongest attachments are dissolved and broken, he is enabled in patience to possess his soul, and experiences a tranquillity which the world can neither give nor take away. And when the last hour arrives,—that hour in which the veil is taken from every mortal joy, and when every sublunary object stands forth in its native character,—when the honors of science, and the attractions of fame, and the charms of wealth, shrink to insignificance and seem hastening to oblivion, it is then that the pious and faithful servant of Jesus experiences the full and final value of that better part which he has chosen. He looks back on a life devoted to the service of his God and Saviour, and forward to an eternity of holiness and joy. Beatific visions burst upon his soul; while the voice of his Master seems to fall on his enraptured ear, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."—"Amen," is the reply that hangs upon the last pulse of his heart, "Amen, even so come, Lord Jesus!"—"Mark the perfect man, and behold the upright, for the latter end of that man is peace."—*Johnston's Sermons.*

OUR COUNTRY.

We have of late, on different occasions, heard the question asked, with no small degree of solicitude, whether it was probable that the Catholic religion, would ever become the established religion of the United States. That such a fear should have been awakened, is by no means surprising, when the facts in the case are duly considered. Two circumstances have contributed especially, to awaken these fears; the one is, the astonishing rapid increase of Roman Catholics in this country, by emigration during the last ten years; and the other is, the frequent and vivid representations which public agents and others have made, of the nature, the increase, and tendency of this corrupt system of religion. We have, therefore, thought it suitable, to offer some remarks, upon the probability of this dreadful event. What may occur in the lapse of half a century, is certainly not in the power of human foresight to discern; but we do not believe that the Roman Catholic religion can ever become the national religion of Americans, judging too, merely from the operation of natural causes; and certainly, if God shall have a superintending care of his American Israel, he will never give his heritage to the Man of Sin. We fear rather, that we shall become a nation of no religion—a nation of infidels. If all was right with us, we should have little to fear from the foreign influence of Catholics. This perversion of Christianity, has in it too much of despotism to be tolerated by any, except those who have been trained in the school of foreign oppression, or are enslaved by the grossest ignorance. In the progress of human society, all the better portions of Europe, where once the dominion of the Man of Sin was the most absolute, have shaken off the Papal yoke; and although they have gone, in too many instances, to the awful extreme of infidelity, it shows, nevertheless, that they are never again to have fellowship with Papacy. Now we can see no adequate cause in the natural order of events, which can spread this mantle of night over the American nation; a nation in which liberty, both civil and religious, were cradled; a land of intelligence and of free institutions; a land increasing in wealth, and consequently, in all the refinements of civilized life; and enjoying an intercourse most free in its nature, and in its extent unparalleled in the history of nations. Besides, we have confidence in God, that he designs to redeem the American people, and, to a glorious extent, the world through their instrumentality.

We nevertheless believe, as we have often stated, that very great evils may arise to this country, through the influence of the Catholic religion; and we may hereafter say something concerning these evils, and something respecting their appropriate remedies.—*Christian Watchman.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

DEPRAVITY.

Man was created in the moral image of God. He was endowed with intelligence and understanding by his Maker. And he not only has an intellect to perceive and know truth, but a will, or mental power to choose the good and reject the evil—or to follow the evil and neglect the good, as he may deliberately choose. It is said, indeed, that some go astray from their youth, and that they are born like the wild ass's colt. But this does not imply that they are totally depraved, according to the Calvinistic creed; that they are naturally opposed to all good, and disposed wholly to evil. Many do go astray from their youth, and because, in most cases, of being neglected in their early years, as to their moral education and discipline. If neglected, they will generally go astray through temptation and evil example. And some also go astray who are better taught and governed; and this is to be expected where they are free to choose, and to good or evil. Being moral agents, there is no mystery in some choosing the wrong or evil course. But are they necessarily and naturally impelled to do it? Are they formed to do evil from their nature, so that they cannot help it, and nothing else is to be expected of them? The scriptures do not teach this, as we apprehend. Besides, when Jesus said to children, "suffer them to come to me, for of such is the kingdom of God; and except ye become converted and become as little children, ye cannot enter into the kingdom of God," surely he does not mean that children are naturally devils incarnate, haters of God and goodness, and prone *invariably* and *wholly* to evil. So when it is said, "man is born like the wild ass's colt,' it does not teach the Calvinistic doctrine of total depravity. It is a figurative expression. It means, that without guidance, instruction, control and discipline, man will be disorderly, turbulent and vicious. But even this is not saying that he is totally depraved; but only, that if left to himself, he will not be good, moral, sober and virtuous, but rude, disorderly, licentious and vicious.

That man is thus naturally exposed and prone to evil, that he has passions exciting to evil and sin unless carefully taught and governed, is not denied. He is so, indeed; and this shows the good of early culture and discipline, or careful restraint and control—but does not prove the doctrine of total depravity, as taught in the Calvinistic creed.

But it is said, that "no man liveth and sinneth not," and that "God looked down on men, and he found all gone out of the way; there was none good, not one." But even this proves not the Calvinistic doctrine of total depravity. It teaches universal depravity, or that all men are liable to sin, and that none are wholly free from sin. But it does not teach that by nature they are wholly disposed to evil, and utterly opposed to all good. This is not taught by the above texts. They are descriptive of and refer to the heathen world more particulary, which was grossly corrupt and depraved. The Jews, too, were so degenerate, and so perverted the word of God, that they became equally corrupt and evil. But it is only those who have long willfully opposed reason and conscience and their moral sense, who are considered as wholly depraved. Naturally, men are only liable to sin; and if neglected, or corrupted by false doctrines or by bad example, then only become totally depraved, or without any good, and full of evil.

When all flesh had corrupted their way, (not were so, *naturally*), then God destroyed the inhabitants of the old world. In later times, when he saw them in ignorance and sin, deeply depraved and ignorant, he sent his Son to enlighten and to save. And this he does by calling men to repentance, teaching the gracious character of God, and a future state of retribution. And Jesus and his apostles, therefore, called on men, as rational beings, to consider and reflect, and of themselves to judge what is right. Those who love darkness rather than light, oppose his calls; and those who are disposed to do the divine will, receive the doctrine and obey it.

But is it not said, that men are by *nature*, children of wrath? That is our translation: but it is also said by the same apostle who made that remark, that it is against or contrary to nature for a man to wear long hair. That is, custom, general practice, was against it. Nature does not teach that it is a shame, or is wrong, for a man to wear long hair, or a woman short hair, or to go without a veil. It is the practice and custom in most places, or at certain times; not always and invariably so. It is not nature that teaches this. It is neither natural nor unnatural. So, when it is said that we are by nature children of wrath, the meaning is not that we are objects of divine wrath and indignation naturally, or because we are human beings. It means, that they who have long lived in sin and disobedience, and have been accustomed to evil habits and practices, are children of the wrath or displeasure of a holy God. The degenerate, hypocritical Jews, and the idolatrous and licentious heathen, were children of wrath, and were so by their long course and habits of wickedness. From that awful state of depravity, the gospel was designed to deliver them.

The whole text shows that the apostle did not intend to teach the doctrine of total depravity, as held in some human creeds, or that men are heirs and objects of wrath by nature or when born; but that they had become so by their sinful practices. "Ye walked, in times past, in sins, according to the course of this world; and we also had our conversation, in time past, in the lusts of the flesh, fulfilling the lusts of the flesh, and were (therefore) by nature children of wrath, even as other" disobedient and vicious heathens. That is, by our disobedience, evil desires, indulgence of our lusts, &c. which has been our habit and course, we are objects of the divine displeasure, and deserving of punishment.

The apostle does not assert that any were *born* sinners, and were from their *birth* subject to the wrath of God, or that they were necessarily sinners from nature, or by nature, that is, originally; but they *became* children of wrath and condemnation by their sinful habits and practices.

The passage in James, already referred to, will confirm the above interpretation of Paul, but gives no just support to the Calvinistic doctrine of total depravity. "Let no man say, when he is tempted, I am tempted by God; for God cannot be (or is not) tempted of evil, nor does he tempt any one. But every one is tempted, when drawn away and enticed by his own lusts." Here we see God is not the author or cause of sins; nor does he tempt and entice us to sin—But it is our lusts and desires, if we give way to them, which bring forth sin. Surely, then, the nature which God has given us, is not, properly speaking, a sinful nature. Nor is this nature the efficient cause of sin: that is, the nature given us by God, does not impose on us a necessity or compulsion to sin. We are not, then, sinners by nature: and yet the nature we have, with its passions and desires, may be the remote cause, or the occasion of sin. It exposes us to temptations, and, if we yield to all its desires and passions, we shall sin. But, as this is not an efficient, irresistible cause, and we are not necessitated by nature to sin, we may resist, we may avoid sin; and if we do not resist, we shall be tempted and seduced to evil, the fruit of which is condemnation and death. This view of Man's depravity, disabuses the character of God from the shade cast upon it by the Calvinistic doctrine; accords with experience and observation, with the moral nature of man, with the teachings of revelation; is calculated to make us humble, watchful, prayerful; and also magnifies the grace of God, which enables us, if we seek it, and also use our endeavors, to overcome evil and persevere in goodness.

If the doctrine of total depravity were a truth, and an essential truth, surely our Lord and teacher would have asserted it clearly and fully But he has not, as I believe. He has called, and so did John the Baptist call the Jews, who had become very corrupt and evil, "a generation or race of vipers." But I protest against applying this to young children, to innocent, to harmless children, of whom he said, "of such is the kingdom of God." To hardened, wilful sinners, to those who oppose truth and who love and practice evil, let it be applied. But who will be so presumptuous as to apply it to the child just come from the hands of its just and merciful Creator? Let us learn to be modest and wise; and while we condemn sin and the sinner, who is so wilfully and obstinately; let us not charge God so foolishly or so unjustly, as to say that he hates and curses those whom he has made, unless they have become, by their own acts and habits, his enemies, and the voluntary, habitual violators of his holy law. A. B.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. IV.

The class under my care is composed of four boys whose ages vary from 11 to 13 years and who differ from each other in capacity as widely as in age. They have hitherto been constant in attendance, and I can generally depend on my full number except when, during the vacations of the common schools, which they attend, they are scattered abroad on visits to their friends. The good behavior of my pupils speaks loudly in praise of their mothers and mistresses. I have not had much difficulty in keeping order in my class, or in keeping their attention to what I was saying, except when other boys have set them a mischievous example, or except when lean preparation on my part has made my remarks unworthy of their attention. I have used as text books Hannah Adams's Letters, and more recently the Abstract of Bible History, neither of which is in all respects suitable for the use of a class like mine. The former is rather above their capacities, and I have always found it difficult to make my boys study what they could not understand. As they have in general studied but little, when we have met they have been called on to listen rather than recite. I have ever found them ready to listen to my instructions when ideas flowed clear enough for them to understand and fast enough to requite their pains. When their eyes have strayed and their attention wandered about the vestry, seizing and contemplating what was done or said by others, I have thought they did thus because they found nothing of interest in what I was saying. I have found that in such cases I either was not familiar enough with what I attempted to teach, or that I did not sufficiently simplify my mode of teaching, and have therefore blamed myself for ignorance and mistiness, rather than them for inattention to that which to them was unintelligible. Indeed I have been disposed to admire that love of action which led them to bestow their attention upon what was moving and sounding around them, rather than confine it to a train of remarks barren of meaning because not understood.

I object to the Abstract of Bible History for children to study, on the ground that it is too much abridged. Those minute details in narratives which so much please children, are not found in this book. They are and of necessity must be excluded from a history of the Bible reduced to the size of the book in question. This is a good work of its kind, but being stripped of its details is unfit for children. The very abridgment and exclusion of minuter matters which is necessary in order to prevent waste of time in the case of the adult, robs the book of that which edifies the child, and however useful a work thus much abridged may be as a book of reference for teachers, it is yet but ill-suited for the use of young children. In this book the history of the succession of kings who reigned over Judea and Israel is but little more than a bare statement of their respective births, tempers, marriages and deaths. Its brief style of tracing events reminds me of a history spoken of by an English author which had been so much abridged that nothing was left of it but dates and proper names. Since I began to use this book I have given my pupils very short lessons and short as they were, they generally comprehended more matter each than I well knew how to dispose of in the space of time allowed us for recitation. There are, as most of you know, questions at the end of the work, for the use of teachers. With them however, I have had but little to do; for I have preferred taking up the subjects of the lessons and using them as topics for conversation, rather than confine myself and pupils to set questions and answers. By giving to my recitations the character of familiar conversations, I make the lessons much more practical than they could be made by adherence to mere question and answer as printed in the book. I suppose pupils would not be able to repeat so great a portion of a lesson passed over in this way, as they would of one to the questions of which they had been required to commit the answers to memory; but I believe their ideas of the subject of it would be much more clear and of course more permanent and useful. In a conversational recitation each boy is anxious to take part, and in order that he may do this without exposing himself to the ridicule of the others he finds it necessary to make himself familiar with the lesson beforehand. If one pupil asks a question which has just been answered, he shows that he was inattentive when that answer was given, and has to encounter the critical judgment of the other members of the class, who are surprised at his ignorance in not learning, or his stupidity in so soon forgetting, the answer to the question he has put, and in order to escape this sort of criticism, (and few have so little ambition as not to desire to escape it,) each pupil must pay attention to what is said in recitation time.

There is, it is true, in the pupils a strong tendency to digression, which, that it may not be an evil, demands of the teacher the most vigilant attention, in order that he may either follow the little wanderers through all their digressive windings, turning to their moral advantage the train of topics which lead them astray, or that he, like the shepherd whose sharp eye readily detects the first turning aside of the leaders of the flock he drives before him,—may seasonably interpose to turn the wanderers back and make them resume their onward course. But let not this analogy of the shepherd be pressed too far. Though we, when our lesson is properly digested, like him, have a particular path we wish to take; though we like him may wish and strive to check digression from the path we choose in the outset, and turn the leading stragglers back again, yet we are not to imitate him in the *means* he uses to get them back; for while he doth move their fear by sending stones, or clubs, or perhaps his dog, to occupy the stations they approach, we from that thorough knowledge, preparation furnishes, of the course we wish to take, must present its beauties and by these entice them to return again. *He* works by terror, *we* by hope. He places danger in the wrong path,—we show the beauties of the right.

I think in general it is best to confine our conversation as closely as we can without crippling its freedom to the subject of the lesson. If we leave our pupils entirely to themselves to introduce just such topics as they please, they will bring up such a heterogeneous mass of topics as the Convent, States Prison, French claim, Menagerie or Balloon, in such hasty confusion, that hardly one teacher in a hundred could follow them closely enough to offer moral hints connected with all their subjects. And we should never forget that the object of our mission to the children under our care, is to give them a moral and religious education. It is this which we profess to do. It is for this their parents send them to the Sunday school, it is this which they expect their children to obtain, and in so far as we fail to give them this, we deceive by disappointing the reasonable expectations of their parents. If we fail to give them this moral instruction whatever else we may do for them, and however interesting our substitute for it may be—we yet rob the Sunday school of its distinguishing trait of excellence and place it on the footing with common schools.

[*To be continued.*]

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOL SOCIETY.

The second Quarterly Meeting of this Society the present year was held at the Amory Hall, on Wednesday evening, January 7. The meeting was opened by a fervent and appropriate prayer by the Rev. Mr Robbins. The President of the Society, Rev. Dr Tuckerman, presided. After the prayer, three reports were read as at the previous meeting; one by Mr Gage, Superintendent of the School connected with the Rev. Mr Robbins' Society;—one by Mr Williams, on the condition of the school and the mode of conducting it, in the Rev. Dr Channing's Society; and the other by Mr Rogers giving a full and very interesting account of the rise, progress and present condition of the Howard Sunday School. The reports were listened to with undivided attention, detailing as they did many striking effects, suggesting important questions for consideration, and many valuable improvements. These reports if published would be highly beneficial to the cause of Sunday Schools.

Upon a general call from the President, Wm. Gray Jr. Esq. rose, and addressed the meeting, on the importance of Teachers' meetings, as a means of improving the Sunday School. He considered the sympathy which was created at these meetings as a bond of union, by which the interests of the schools were to be advanced, and their prosperity and success insured. He

presented in a very feeling manner the advantages arising from a cultivation of sympathy among those engaged in the important work, and its efficacy in procuring the end which it was the desire of all to attain.

Rev. Dr Parkman adverted in terms of high commendation to the Report of the Howard School. He expressed his belief, that the school was accomplishing the original purpose of these institutions in a very satisfactory manner. It was designed for the less favored classes of society; and it was they who could be most benefited by the instruction of the Sunday School. He was pleased with the report because it not only exhibited the successful operations of the school but also the obstacles and the difficulties yet to be overcome. Difficulties he said, were in every path, and he was always disposed to doubt those representations, in which none were acknowledged. These if possible were to be surmounted, and the zeal maintained by the teachers in this case, gave assurance that they would be enabled to rise above them. He bade them 'God speed.'

Mr H. B. Rogers stated in a forcible manner the advantages of Sunday Schools in the formation of a sound public opinion. He maintained that public opinion in this country, was in a manifest and striking sense, its Government. He analysed this idea, and exhibited the effect of this power in the making and the breaking of laws. He adverted also to the present unsettled state of the public mind; and to the gloomy forebodings which some of its recent manifestations were calculated to excite. To correct this morbid state of public feeling to avert the evils which seemed to be impending, he urged the importance of Sunday Schools. He displayed with great earnestness and ability their power in making early and right impressions in regard to social, moral and political principles, in forming true religious characters, in nourishing those sentiments of reverence towards God, and love toward all men, which alone could give us, embodied in the people, that just and elevated public opinion upon which we may safely rely for the support of our political, religious and literary institutions.

Mr R. C. Waterston spoke of the importance of a separate religious service on the Lord's Day for the children of the poor. He remarked that in the Bethel School with which he is connected, in addition to their Sunday School which was held twice on that day, such a service was provided for the children connected with the Bethel Church. The advantage and value of this service, he exhibited in strong colors by reference to many statistical facts in relation to the temptations, crimes, sufferings and punishments of the children of the very poor. These children were brought up to know nothing, and to see nothing in many cases, but crime in its most odious features. The parents intemperate, constantly in the use of profane language, conniving at or aiding their children in the arts of fraud and thefts, their sisters lost to shame and steeped in guilt, and their associates addicted to all that is depraving and depraved. Under these circumstances, said he, my wonder is, not that these children are often so base in moral feeling and conduct, but that they maintain so much of their integrity and innocence. In this view of the subject he urged the responsibilities of society in assisting these their younger brethren to escape from the dangers and shipwrecks to which they were exposed. He enforced this appeal by some very touching anecdotes which he told of the poor from his own personal experience. This is but a very imperfect sketch of one of the most impressive addresses on a subject of this kind, to which we have ever listened.

Rev. Dr Parkman then made a few remarks in answer to Mr W. in order to qualify some of his remarks in reference to a separate religious service for children. For the poor said he, it is well;—but he should deprecate the extension of the principle to our Churches in general. He loved to see the parent and the child going up in company together to the House of God, and he hoped never to see the strong trunk stripped of its foliage and blossoms—but that they might be left as heretofore to rise and grow together like trees of the Lord's planting.

Mr Olcutt offered some remarks on the native innocence of the young. He spoke of the power of education in developing their faculties in such a way as to preserve this purity, and of Sunday Schools, if rightly conducted, as one of the great instruments, which Providence placed in our hands for this purpose.

Dr Tuckerman closed the discussion with some pertinent and interesting facts and remarks; and the meeting was dissolved, after singing together a Hymn of Praise. The interest of the Meeting was well sustained, and we trust has left impressions in the minds of those who were present, which will not soon be effaced, and which will lead to the still better support and management of our Sunday Schools.

L.

FOR THE CHRISTIAN REGISTER.

OATHS.

Mr Editor,—I have been pleased with the remarks on Oaths under the signature of A. P. P., which you quoted from that good paper the New Hampshire Monitor. I send you a paragraph from Bentham, which your readers may be pleased to see, and which may do something toward setting the world right on one part of this interesting subject. E. N. T.

"It was in the earliest stages of society, in those stages at which the powers of the human understanding were at the weakest, that this, together with so many other articles in the list of supernatural securities or substitutes for testimonial veracity, took their rise. Ordeals in all their forms; trials by battle; trials without evidence (understand human evidence); trials by supernatural, to the exclusion of human evidence; trials by evidence against mendacity by supernatural means—by the ceremony of an oath. As the powers of the human understanding gain strength, invigorated by nourishment and exercise—the natural securities rise in value: the supernatural understood to be what they are, drop, one after another, off the stage. First went ordeal; then went duel; after that, went, under the name of wager of law, the ceremony of an oath in its pure state, unpropped by the support which this efficient security receives at present from those efficient ones which are still clogged with it; by and by, its rottenness standing confessed, it will perish off the human stage, and this last of the train of supernatural power, *ultima cælicolum*, will be gathered with Astrea into its native skies."

It would be a good service if our correspondent E. N. T. or some other, would favor us with a brief history of the introduction of oaths! Ed.

FOR THE CHRISTIAN REGISTER.

THE HOLY BIBLE, [Common version] arranged in paragraphs and parallelisms, with philological and explanatory Annotations. By T. W. Coit, D. D. Cambridge: Manson and Grant. Boston, Wm. Pierce, &c.

The great peculiarity and excellence of this beautiful edition of the Bible, consists in the arrangement of the text into paragraphs and sections. For the convenience of reference, however, the numerals, designating chapter and verse, according to the common division, are retained in the margin. It is remarkable that the Christian public have been so long blindly attached to the ancient form in which the Bible has been printed. The unlearned have read the Scriptures, as if each verse contained a sentiment, true at all times, and applicable to all circumstances. In reading a work of human origin, merely, the most ignorant are not slow to perceive that, in poetry, allowance must be made for poetical license and exaggeration, and that every sentiment, expressed by the writer, must be received with such qualifications as the context demands. The division into verses was made at a late period; the scriptures came from the hands of the sacred penmen in such form, as every uninspired writer would have given them. They have been in a measure robbed of their meaning by the form in which they are generally published; and it is to be hoped that this form will ere long be changed for that which Dr Coit has adopted.

The poetical books and passages are, in this edition, printed in "parallelisms;" that is, in lines according to the Hebrew metre, so far as it can be determined. By this division, the sense of the writer is more readily perceived, and beauty or sublimity is often added to passages long familiar to our ears.

It was the object of the editor to give a standard copy of the common English version of the Scriptures. "No willful departure," he says, "from the received text, where it could be ascertained with precision, has in any instance been suffered. Where such a departure has been thought advisable, it has (though not always) been noticed in the brief annotations distinguished by the abbreviation Ed."

The Address, made by the original translators of this version upon its first appearance, seldom published in this country, has been prefixed by the Editor. He has also added *all* their various readings. He remarks in his preface, that "if the Bible were originally printed with them, then they are an integrant portion of the original work, and as a matter of propriety, and indeed of justice, they ought to be annexed to every reprint of the primary text. It is believed that the translators regarded them as a component part of their work."

In regard to punctuation the editor has followed his own taste and understanding, since English Bibles are found to disagree in this respect, and, at times, with systematic perseverance. He has made some improvements; as, for instance, in the interrogation:—Matt. xxv. 26, "Thou knowest that I reap where I sowed not, and gather where I have not strawed?" and, again, in John xii. 27, "Now is my soul troubled; and what shall I say? Father, save me from this hour?" The note of exclamation is frequently introduced, and also, what has never been seen in the Bible before, the dash. It is doubtful whether the changes in punctuation in general will be considered by many readers an improvement; some, probably will think that they have been a waste of labor. Again he uses freely the parenthesis; not incorrectly, indeed, if he were making a translation of his own, but incorrectly it may be while endeavoring to give us a copy of the received version. For example, 1st. Cor. viii. 1. "Now as touching things offered unto idols, we know that we all have knowledge;" so reads the common text. Dr Coit's reads, "Now as touching things offered unto idols, we know (that *we all have knowledge:"—and he continues the parenthesis to the fourth verse. It is sufficiently plain that, by this pointing, he does not give the text of King James's translators; nor even the sense, as they understood it; which is what is most important to be preserved. He can only save his text from the charge of false grammar and complete absence of any sense by his note upon the word *that*, proposing *because* for a substitute. In this instance, Dr Coit has inadvertently violated the principle, by which he professed to be guided.

The editor has also introduced annotations, explanatory of the Scriptures, at the foot of the page. Many of these are correct, and answer well the purpose for which they were intended. Some of them make the Bible speak the language of sectarian doctrine; and some savor a little too much of learned display, and the greater part are useless. Indeed an editor is hardly justifiable, while presenting to the public what professes to be a standard edition of the Bible, in subjoining annotations. The value of some of the notes may be perceived from the following extracts. Thus Psalms civ. 18, a note on the word "conies" says, "a kind of wild goat." On Proverbs xxx. 26, where the same word occurs, the note says, "an animal like a rabbit."

Isaiah v. 14, "Therefore Hell hath enlarged herself," &c., the note on the word "Hell" says, "or, *Hades;*" thus, to explain an English word, which to most persons has a meaning, and one not very inapplicable in this place, he has given a Greek word, which, to most persons, is without a meaning. Yet the Greek word, Hades, is found seven times in the New Testament, translated *Hell*, in which he has suffered it to remain without a comment.

Isaiah vii. 14, "A virgin shall conceive, and bear a Son, and shall call his name Immanuel." On the word Immanuel, a note says, "vide Lactantius Inst. Lib. iv. ch. 12." It is rather questionable for whose use this note is intended; Lactantius was one of the Latin Fathers, eloquent and Ciceronian in his style. He died in the early part of the fourth century. His works are accessible only to the learned, and there are probably not many copies of them on this side of the Atlantic.

Isaiah xxx. 7, "Therefore have I cried concerning this, Their strength is to sit still." Note—"Or, *I called her, the braggart that wont stir*," a phraseology not very scriptural or comely, according to the standard of King James's translators.

Isaiah liii. 10, "Yet it pleased the Lord to bruise him; he hath put him to grief." Note; "Or, *to bruise him, he hath put him to grief*, or, *to bruise him heavily*. So Gesenius. *With a deadly wound*; says Rosenmuller. *To crush him with affliction*, says Lowth." The editor is fond of quoting authorities; and in one place, appear the names of Rabbis Solomon, Kimchi, and Abrabanel, besides Michaelis, Stuck, Horsley, and Newcome. Yet, notwithstanding such a potent array, an ignorant man may, with good faith and sincerity deny their explanation, if he choose, and give a better. Among other means of explaining the text, he has introduced quotations and references to Gray's Bard, Thompson's Seasons, Campbell's Poems, and Shakspeare. There is no objection to throwing light upon the Scriptures, from whatever source it may be cast; but the devout would prefer that the names of profane authors had been made to stand aside.

The notes are most full upon the minor prophets; and these writings, next to the Epistles of the Apostles, need explanation. But it is quite a waste of labor, to attempt to give any material assistance to the reader, by the few annotations that can be crowded in at the bottom of a page. In the New Testament, the Editor has made mention in some places of important various readings; thus, Acts xx. 28, —— "to feed the church of God, which he hath purchased with his own blood." Note, on the word God; "Other copies read, *the Lord*." Yet on 1st. Timothy iii. 16. "God was manifest in the flesh;" he makes no allusion at all to the various reading; and although he has enclosed 1st. John v. 7, in brackets, because it is believed to be spurious, yet he has ventured to hint, in a note, the possibility of its genuineness. The decree has long since gone forth from Trinitarian authority, that, to defend the genuineness of this text, one must risk his reputation either for candor or for learning. On this, Bishop Lowth says, "We have some wranglers in theology, sworn to follow their master, who are prepared to defend any thing however absurd, should there be occasion. But, I believe, there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of 1st. John v. 7."

On the word *Belial*, the editor has thought it important to remark, "other copies read *Beliar*;" on the word *Junia*, the note says, "or *Junias*;" on *Urbane*, "or *Urbanus*;" on *Julia*, "or *Julias*." *Devils*, he explains to be *demons*, according to the same principle, probably by which he explained *hell*, to be *Hades*.

Such are some of the notes, which the editor has thought it important to give to the readers of the Bible. There are many others equally trivial, useless and objectionable. No doubt, he had a perfect right to publish such a Bible, with such notes as he liked: but we imagine that those, who read the prospectus, expected an edition, containing "the *best text* of the common version, with the Various Readings, *without addition or alteration*," and *without note or comment*. It is apparent from the appearance of the book itself, that the design of adding notes was unthought of, until the printing was far advanced. Had they been omitted altogether, the editor might have made a standard edition. Still, they are comparatively few in number, and occupy but little room upon the page. Being of a type, remarkably small, they will escape the reading of those, who are careful of their eyesight; and if any dislike them, because they differ in religious sentiment from the editor, they will know that they are equally inspired with him to understand the Bible for themselves.

This is a handsome edition of the Bible, and reflects credit upon the printers. Though the type is necessarily small it is easily read, and the pages, particularly in the Psalms, and other poetical parts, are remarkably beautiful. It is a work, which none, of any denomination, need hesitate to purchase; and any one, who feels an attachment to the venerable translation, which more than two centuries have hallowed, may now find, in the edition published at Cambridge, a form in which the pleasure of reading it, and the facility of understanding it, will both be increased. E. B.

* "*Because* would be a better translation."

CHRISTIAN REGISTER.

BOSTON, JANUARY 24, 1834.

LANE SEMINARY.

In the New York Evangelist of the 10th inst. there is a long "Statement of the reasons which induced the students of Lane Seminary, [about half of them] to dissolve their connection with that Institution." It is equal, in length, to almost any state paper upon the great affairs of the Nation, and not inferior in ability to some of them.

Every one who has seen and known any thing of the world is aware, that the plea of a body of young men under excitement, from the alleged cause that their rights have been invaded or cut off, must be received with allowance. Still, in the present instance, we can obtain from the "Statement" a better history of the transactions in relation to the troubles at the Lane Seminary, than we have been able to gather from the accounts we had seen before.

These young men speak of the high purposes and sanguine feelings with which they entered the Seminary, and of the principles by which they had aimed to govern themselves.—"As a primary step," they say, "we were led to adopt this principle, *that free discussion, with correspondent effort, is a* DUTY, *and of course a* RIGHT." Several objects of attention are enumerated to which this principle had been practically applied by them, and among these was slavery. They formed an anti-slavery Association and "published facts, arguments, remonstrances and appeals." They say further;

We threw ourselves into the neglected mass of colored population in the city of Cincinnati, and that we might heave it up to the light of the sun, established Sabbath, day and evening schools, lyceums, a circulating library, &c.; choosing rather to employ our *leisure hours* in offices of brotherhood to "the lame, the halt, and the blind," than to devote them to fashionable calls and ceremonial salutations.

While pursuing this among other benevolent efforts, without neglecting (as they aver, and appeal to the Faculty for confirmation) the prescribed studies of the Seminary, they were arrested in their course, in consequence of their free discussion of the evils of slavery and their zealous efforts to sustain their opinions,—by the following "Rule" adopted by the Trustees.

The students shall not hold general meetings among themselves, other than those of a religious or devotional character, or for purposes associated with the course of studies; nor deliver public addresses, or lectures, at the Seminary or elsewhere, in term time, other than those connected with ordinary religious exercises; nor make public addresses, or communications, to the students when assembled at their meals, or on other ordinary occasions, nor be absent from the Seminary, in term time, without the approbation of the Faculty, or of such person as they shall designate for that purpose.

In addition to this rule of prohibitions "a committee of the Trustees was vested with discretionary power to dismiss any student whenever they may deem it necessary so to do, with out consultation with the Faculty, and without assigning reasons either to them, to the individual dismissed, or to the community." Such is the substance of the provision for the interposition of the authority of the Trustees: the words of the decree are not given by the young men. The measures adopted by the Trustees in regard to the students of the Seminary for the government of the tongue, we should judge to be not without some reason, from the following specimen selected from their comments on the regulation. It bears the impress of great mental vigor and moral courage, but not that of remarkable docility or strong perception of the necessity of subordination. It is withal eloquently expressed, and the time will probably come when the author will be heard from again; it is to be hoped in a good cause.

Free discussion being a duty is consequently a right, and as such, is inherent and inalienable. It is *our* right. It *was* before we entered Lane Seminary: privileges we might and did relinquish; advantages we might and did receive.—But this *right* the institute "could neither give nor take away."—Theological Institutions must of course recognize this immutable principle. Proscription of free discusion is sacrilege! It is boring out the eyes of the soul. It is the robbery of mind. It is the burial of truth. If Institutions cannot stand upon this broad footing, let them fall. Better, infinitely better, that the mob demolish every building or the incendiary wrap them in flames; and the young men be sent home to ask their fathers "what is the truth?"—to question nature's million voices—her forests and her hoary mountains "what is truth?" than that our theological seminaries should become Bastiles, our theological students, thinkers by *permission*, and the right of free discussion tamed down into a soulless thing of gracious, condescending sufferance.

It seems from one of the notes to this appeal to the public, that the rules which are commented upon with so much spirit and freedom, have been somewhst modified since the young men who signed the instrument, withdrew from the Seminary; the power of preventing associations for special purposes, and discussions of particular subjects, being transferred to the Faculty instead of being exercised immediately by an executive committee of the Trnstees. But the signers of this declaration of independence, consider the spirit of the law as remaining the same. "Even now," they say "the students of Lane Seminary have no more freedom than pertains to the press while under a censorship. Even now, in this particular they have but the liberty of the Georgia slaves, who may hold 'general meetings' when their masters permit them 'so to do.'"

The Editor of the Recorder, who knows much more about this history than we do, declares, what we should readily presume to be true, that the "statement of the Faculty"—"shows what these students had done to render the adoption of the late Laws and orders indispensable." Again, from all the facts that have come to his knowledge, he says "it is evident that the Faculty have treated these students with very uncommon lenity." And in the conclusion of his remarks he affirms, that, "notwithstanding all that has been done by those students and others, even Editors of religious papers, to ruin Lane Seminary because they could not govern it, the prospects of that Institution were never before so good as they are now."

FEDERAL STREET THEATRE. INFIDELITY.

We present the following reply to an article under the above title, in our last paper, without omission or change. We shall subjoin a few remarks at the close.

Mr Editor,—Presuming that you do not mean to retail slander; and presuming you will be willing to allow me an opportunity to correct any false or erroneous statements which have appeared in your paper in relation to myself, I ask the privilege of contradicting, in the most positive terms, several erroneous statements which appeared in your paper of the 17th instant, under the head of "Federal Street Theatre—Infidelity."

The first error I shall notice, is, the mistake relative to the "long extract from Robert Owen's writings." It should have been Robert Dale Owen's; for such was the fact.

The next I shall notice, is the following, where the writer says, "he [Mr Kneeland] remarked that his views——had not changed——since the year 1816." This is a gross misrepresentation, amounting to a falsehood. I recollect the circumstance well. I was speaking of the sovereignty of God, or what is called the doctrine of philosophical necessity; and it was in this respect, and in this respect only, that I said my views had not changed for so long a time. But in other respects, it is very well known, they have materially changed.

But before this, I should have noticed the criticism on the Greek motto in front of the desk, which the writer calls, "two Greek words designed to convey the meaning "Know thyself," but through ignorance probably, the first letter of the second word appears to be omitted, which makes the meaning, if meaning it be, "Know himself." The writer here has only shown his *own* ignorance, not *mine*. Let him consult Parkhurst's Greek Lexicon under the word *eautou;* and also the Greek Testament, Rom. xiii. 9, where the same Greek word is rendered "thyself," in the text, "Love thy neighbor as thyself."

As to the number or the ages of the persons composing the audience at that time, although very erroneous, I shall not take pains to correct it, as every one who comes to the Theatre will be fully convinced of its falsity.

What the writer states as mere matter of opinion, I shall let pass here unnoticed, putting it down for what it is worth, my only object being to correct what is erroneous or palpably false in point of fact; among which, I find what has been so often reiterated, and more than once contradicted, viz. the stale charge of *spitting on the Bible* &c., in these words, "where the sacred volume has actually been spit upon, thrown down with violence and trodden under foot, and hurled across the room; where he is told that the bliss of home and the family circle must be regarded only as the consequence of a civil contract which may be broken at the option of either father or mother at any time; where the lecturer himself is a man who but a few months after the decease of his wife, took to himself the widow of a man whose funeral he attended probably no more than four weeks before, and who it is said is engaged in the circulation of books of the most abominable character—in short where every thing good seems as it were condemned."

I pronounce the above quotation a tissue of falsehood and slander from beginning to end. The Bible has never been spit upon, never been thrown down with violence, much less trodden under foot, and hurled across the room, either in Federal Street Theatre or Julien Hall, nor any where else to my knowledge or belief; and I challenge proof on the subject. The insinuation in regard to the marriage covenant is also false. My opinion on this subject has long been in print, and before the public; but there is nothing therein expressed which will warrant the insinuation of the writer. As it respects myself, I have lived a widower since the death of my third wife several months longer than I did after the death of my first, before I married my second, although I was then a Christian minister, and no complaint was made on account of my second early marriage. And as it respects my present wife, her former husband had been dead more than a year on the day of our marriage; and instead of *taking* to myself "the widow of a man" &c., as it seems they did in Scripture times, we were married by a magistrate after having been lawfully published both in Boston and Billerica. The insinuation therefore about my present marriage is as base as it is false; but whether it was known or intended as such by the writer, I shall leave for him to settle with his own Christian brethren.

As to "the circulation of books of the most abominable character," I know not to whom the writer alludes, nor what he means; whether he alludes to "the lecturer himself," or the "man whose funeral he attended," or "the widow;" for the relative "who" will agree with any one of the three equally well; I can only say, let it be who it may, the insinuation is equally false; but perhaps that renders it no less in character with this *Christian* writer, on whom I now call for proof that any of these things apply to

Abner Kneeland.

P. S. One word on the editorial article, and I have done. As this article states no facts in any tangible form, undertakes to prove no facts, nor does it attempt to disprove any facts which I have ever stated, I think it is perfectly safe with your readers; and I am perfectly willing they should have it, and as much more of the kind as you are disposed to give them. In point of doctrine, or belief, I consider there is scarcely a shadow of difference between myself and Unitarians, excepting they mystify things, in language, a little more than I do. A. K.

The first error noticed by Mr Kneeland in the communication of one of our correspondents of last week, is the omission of the middle name of Mr Owen.

The next error is in respect to Mr Kneeland's change of views. It seems that our correspondent did not understand him rightly, not with the limitations which are explained above.

The "criticism on the Greek motto," Mr Kneeland may as well give up, and correct the reading, so as to conform to uniform tradition.

As to the number of persons present, the public may judge whether our correspondent who counted them, or Mr Kneeland, who may be supposed to have been absorbed in his solemn duties, were the better able to determine.

In regard to the contempt shown for the Bible, in the manner alluded to by our correspondent, his authority was derived from what had been often affirmed, and not to his knowledge contradicted. We are glad that the Bible has not been so treated so far as Mr K. knows or believes.

In regard to marriage Mr Kneeland's opinions or notions of policy may have undergone considerable modifications. It is not long since he spoke of it not only as a mere civil contract, but a pretty loose one too, which might be dissolved at the will of the parties.

Respecting the "insinuation" "as base as it is false"—in regard to Mr K's fourth marriage, (we do not know what Mr K. means by "insinuation") we very readily receive the correction as to the interval after the decease of his wife's former husband; but do not perceive that it otherwise affects the statement concerning himself.

We are as much in doubt what Mr Kneeland means to deny respecting "the circulation of books of the most abominable character;" as he professes to be in regard to our correspondent's use of the relative.

Mr Kneeland's P. S. is too ludicrous to require any notice.

EDWARD IRVING.

There was a period when the decease of this singular man would have created a great sensation; a period when crowds flocked to the places of his public Addresses, and paid him homage as the chief among pulpit orators. The following reminiscence has been sent us by a correspondent to whom we are already deeply indebted.

Mr Editor,—the recent arrivals inform us that the famous preacher, Edward Irving, is no more. He has outlived his fame, and his original admirers had long since become ashamed of their extravagant encomiums. Perhaps in his last years he had not the full possession of his reason;—charity is willing to believe it. His eccentricities always bordered on madness.—But he had real genius, an extraordinary brilliancy of mind and a power of language and description altogether remarkable at times. These gifts, added to his fine though strange figure and manner, his new, bold and lawless choice and treatment of subjects, account sufficiently for his temporary unequalled popularity. When I heard him preach, he had already declined from the zenith of his glory, but he had not yet fallen away into the wildness to which he decended at last. The tidings of his death led me to look back to the impressions which I recorded at that time, and thinking it not impossible that they may be interesting to others at the present moment, I have copied them from my journal, and submit them to your disposal.

E. N. T.

Sunday, 23 August, 1829. Went to Irving's Chapel,—an uncommonly proper and pleasant church,—Gothic,—admirable for hearing, and with more than 170 pews on the floor. I thought at first glance, that the minister in the pulpit was not Irving. He wore spectacles, so that I could not tell if he squinted, and his long black hair, instead of presenting a bush behind, was strait, and strait and long over the forehead. His whiskers abundant and most comely. When he rose to speak, his voice was loud, clear, and musical, his intonation decided and distinct, his utterance very deliberate, and altogether expressive and imposing. Still I doubted;—he seemed too young. But as he proceeded, I thought the rich and exuberant diction with its occasional remarkable peculiarities, must be his; and I became perfectly convinced. Yet there was a tone of deep feeling, an air of earnest and simple sincerity, which I was not prepared to find, and I was constantly saying to myself, How surprising this is; how sadly the man has been abused;—he is certainly an uncommon speaker;—what gracefulness of action,—what strength and beauty of language,—what truth and force of sentiment,—how admirably does he illustrate many points of Scripture,—and with all his zeal, nothing extravagant, nothing wild and mad. Thus talked I to myself, whenever I was not borne away by him—not forgetting to notice the beauty of his face, and wishing that he would take off his glasses so that I might see his squint. I wondered too at his looking so young.

He was on the character and conversion of Paul, presenting, on the whole, what I should call very just views, and with singular life and originality; painting with great effect, the state of mind among the Jews and in Saul, &c. &c. He did not finish the subject, and I resolved to come again in the evening. His closing prayer still further satisfied me that it was Irving, from its mode of alluding to the prophecies, and the character and prospects of England. After the benediction, I asked the gentleman in whose pew I was sitting, at what hour the evening service would commence. "At half past six," said he; "but this is not Mr Irving." I felt myself colored up to my hair. I asked who it was. "Mr Scott, who preaches in Mr Irving's absence. [Mr Irving to-day is at Woolwich." My mind was now completely roused; and I could not rest satisfied without seeing for myself in what respects Irving differs from, and is superior to, this striking man who is playing second to him. So I posted off nine miles to Woolwich.

I found him in a small church (quarter past three) just commencing his sermon, from the text "A high priest forever after the order of Milchisedek;"—the nature and dignity of our Lord as high priest. I never shall cease to rejoice, at the mistake of the morning, for the pleasure I then derived, when I did not doubt that I was hearing Irving, satisfies me that I have no such prejudice as would stand in the way of my fairly appreciating his merits. I can only say, that in the P. M. I was greatly disgusted. He showed talents and skill; but all, matter and manner, language, look, and action, was artificial, affected, and apparently full of self, no tones of sincerity, no simplicity, no feeling, much noise, much violent, awkward, and offensive gesture. I now perfectly understand the dislike expressed toward him, and the accusations of insincerity and charlatanism brought against him by charitable men; but his immense popularity, which even yet is not wholly gone, is perfectly inconceivable. Yet I should like to have heard him under other and more favorable circumstances. In one passage, descriptive of the comparitive dignity of king and priest, (in which, however, there was the very meanness of servility toward royalty) there was great beauty of expression, and he threw into his countenance a glowing smile which made it eminently beautiful. In another, he exhibited his dislike of the Catholics in a way that was quite savage.

Mr Scott, who is plainly of Irving's school, had many things offensive in point of theological doctrine; but the worst thing he said occurred in one of his happiest passages. He was endeavoring to bring to our minds a conception of the manner in which the Jews must have regarded Jesus; so difficult for us, because of our early prepossessions, to enter into. By way of illustration, he said, that more than once in English history, men had been put to death for the crime of calling themselves God; and as we can understand the horror and loathing felt toward them by Englishmen, we might judge what must have been the sentiment of the Jews toward Jesus. This was done in a masterly way. *But he said also, in a parenthesis*, that he did not dispute the justice of the punishment inflicted on those men in England; for that, if there were any one crime more than another for which death should be inflicted, it was just this—forgetting that those poor creatures were unquestionally insane. Besides, said he, punishment in no case has for its object to present an example to others, but solely to avenge and put an end to wrong.

RAM MOHUN ROY.

Novelty is enumerated among rhetoricians as one of the sources of the pleasures of imagination; and *that* imagination must truly have been eager in the search of novelty, which could have fancied the great Hindoo christian above named to be an orthodox believer. This is the more amusing (if it be not foolish trifling) since, before his decease, he was denounced sometimes as a Unitarian, and sometimes as an unbeliever, and inuendos were allowed to circulate freely to destroy the high estimation to which he was entitled as a moral and intellectual man. Every person who is acquainted with the trinitarian controversy, will perceive the miserable shifts that are resorted to in what we quote below from a correspondent of the [London] Christian Observer. *Socinian* is a word which Unitarians have nothing to do with. If it is used by their adversaries as synonymous with Unitarian, and explained by the latter, as opposed to all trinitarian theories, to every doctrine which impairs the doctrine of divine unity in its strictest sense, let it be so understood. That Ram Mohun Roy was such a Unitarian is so well known, that it would be a waste of words to produce the testimony of it; he could not therefore have acknowledged the Divinity of Christ in any sense inconsistent with his uniform belief in the unity of God without distinction of persons.

Ram Mohun Roy not an "Unitarian."—A writer in the last Christian Observer, alluding to the eagerness with which those who call themselves "Unitarians," seize upon every name that can support their cause, gives the following interesting statement in regard to the late Ram Mohun Roy.

"After his death, the 'Unitarian' body in this country claimed him as a convert and trophy from Heathenism to their creed; and the newspapers teemed with paragraphs to that effect. Now, as to what were really Ram Mohun Roy's opinions on this subject, it matters little to inquire'; for, whether a convert from Heathenism became truly a disciple of Jesus Christ, as 'very God of very God;' or whether he stopped short at a system which a Pagan, ceasing to be a polytheist, would naturally rest in, the doctrine itself is not thereby affected in its truth, or in its evidence. But, as the statement went forth, and was uncontradicted, that Ram Mohun Roy adopted the opinions known under the name of Socinianism, it may be proper to mention, that Bishop Luscombe of Paris, upon seeing in a French journal a statement to that effect, copied, he says, from the Times newspaper, wrote a reply, in which he remarks: 'I owe it to his

memory, and to truth, to express my conviction that he was not, as the Times newspaper affirms, Socinian. Last autumn, when he was in Paris, he went with me to church, to attend our Anglican service. I was much struck with the fervour and the sincerity of recollection with which he uttered the responses in our Liturgical prayers. Some days after, I had a long conversation with him upon his religious opinions. I told him that I had heard doubts expressed respecting the purity of his faith, particularly upon the doctrine of the Father, Son, and Holy Spirit. He shewed an anxious wish to remove this impression from my mind; and assured me that the first chapter of the Gospel according to St. John was sufficient to convince him of the Divinity of Jesus Christ; 'and even the first verse,' said he (I cite his own words,) 'says enough on the subject to confirm me in my adhesion to this doctrine;' whereupon he quoted to me the passage in Greek. I own that he confessed his inability to comprehend the doctrine of Three Persons in one God, and particularly the personality of the Holy Ghost; but as to the Divinity of Jesus Christ, he declared, in the most decided manner, and with much energy, his full belief of it.' The Bishop found him well versed in the Holy Scriptures; and he adds: 'I verily believe that he held orthodox opinions, with the exception of the scruple which rested upon his mind respecting the Holy Spirit.'

"I do not urge Ram Mohun Roy as a model of orthodoxy; far from it: but from this statement it is clear that he did not think that the Scriptures teach what is called Socinianism. As to his not 'comprehending' the doctrine of the Holy Trinity, no trinitarian professes to comprehend it; but a man may believe what he cannot explain. It is much to be lamented, that when he was in this country, he was so much encircled by the Socinian body, that he was most unfavorably circumstanced for coming to a fuller knowledge, than he had acquired in India, of the real character of Christian doctrine."

*** The American Union for the Relief and Improvement of the colored Race and some other subjects of interest are by unforeseen circumstances crowded out of the columns which we had intended to reserve for them.

NEW PUBLICATIONS.

A Sermon delivered at the Installation of the Rev. George R. Noyes, as Pastor of the First Congregational Society in Petersham. Oct. 15, 1834. By Samuel Barrett, Minister of the Church in Chambers Street, Boston. Boston: Charles Bowen. 1834.

Text Luke xiv. 18. "And they all with one consent began to make excuse."

In his introduction Mr Barrett contrasts in general terms the zeal of mankind in their common pursuits with their indifference in regard to the subject of religion—and proceeds to bring forward and expose the unworthy excuses which are given for such indifference, and for unwillingness to incur expense for the support of religion and religious institutions.

Among a variety of excuses, he remarks upon one which is often brought forward; namely, difference of opinion and controversies about religion; to which he thus replies:

But can there be anything more unreasonable? Suppose men were to act upon this principle in other matters: to what an extreme of destitution would they not bring themselves! Are there *any* great objects of human pursuit about which there are no differences of opinion, no controversies? Very few indeed. To be consistent, therefore, these objectors must abandon nearly every pursuit. But do they so?

There are differences of opinion and controversies about the methods of tilling the soil; do men on this account abjure agriculture? There are differences of opinion and controversies as to the best modes of mercantile business; are men, in consequence, seen to shut up their counting rooms, unrig their ships, stop their banks, and cease from all traffic? There are differences of opinion and controversies touching the science of medicine and the art of surgery; do people therefore resolve not to have their broken bones set, nor their diseased bodies prescribed for? There are differences of opinion and controversies concerning politics; but does any wise man, on this ground, think himself justified in not feeling any concern for the government, its agents, or the laws? There are differences of opinion and controversies in respect to education; yet who would be so foolish as for any such reason, to become indifferent to the institutions of learning, and suffer his children to grow up in ignorance?

This is a fair example of the plain and pungent manner in which Mr Barrett treats the frivolous or wicked excuses which are widely uttered, for neglecting religion and provision for its encouragement and support. It is a useful discourse, and deserves to be extensively circulated.

Great Principles associated with Plymouth Rock. An Address delivered before the Pilgrim Society of Plymouth, December 22, 1834. By Geo. W. Blagden. Boston: Light & Horton. 1835.

In the introduction as well as in other parts of this Address there are passages of great beauty.

The object of the author is primarily to unfold the principles which we should take for our guide, in analyzing the character of the Pilgrims. These principles are "the clear and practical acknowledgment of a universal Divine Agent, and a corresponding obedience to the laws of his natural and moral government." These principles which explain the prominent traits of character in the Pilgrims, are traced in some of the great results, by way of illustration. In explaining the deep and constant belief of Divine agency, as a principle of conduct, it seems to us that the author has sometimes more the appearance than the reality of intense and searching philosophy; a philosophy peering too narrowly and eagerly into feelings which were displayed among the Pilgrims without refinement, and into motives which were expressed without reserve.

Again, our pilgrim fathers, no doubt, disdained all compromise with corruption, and abjured vanities not only in the social and civil state, but in the outward things of religion. But it should seem that the author of the Address makes them even more uncompromising than they were, when he regards them as wholly unmindful of human infirmities and human fallibility. "To their minds," he says, "all systems in the state not promoting the highest good of the whole people, and all in the Church not advancing the highest good of the whole of the redeemed, were, as to all the legitimate purposes of government, null and void, and ought to be overthrown." Such a spirit would be a spirit of perpetual revolution. Mr Blagden has expressed it too strongly; it certainly requires some qualification.

On the whole, this Address cannot fail to be highly acceptable to all who regard, as they ought, the wholesome influences which have descended to New England from the manners feelings and principes of her primitive colonists.

ECCLESIASTICAL.

Dedication at Uxbridge.—On the 13th inst. according to appointment the splendid and commodious edifice, erected by the First Congregation in Uxbridge as a house of worship, was solemnly dedicated to the only living and true God. Introductory prayer and reading of the Scriptures by Mr Johnson, of Grafton; prayer of Dedication by the venerable Dr Bancroft, of Worcester, (now in the 80th year of his age); Sermon by the pastor, Mr Clarke, Exodus xii. 26—"What mean ye by these words?" Concluding prayer by Mr Ballou, of Mendon; rich sacred Music by a large Choir under the direction of Mr Perry of Worcester, assisted by Mr Zeuner of Boston on the organ.

Mr Clarke's Discourse was an able, judicious and instructive illustration of Christian truth and duty, terminating in peculiarly appropriate addresses to the several classes of persons concerned in the erection of the temple, and to the friends sympathetically assembled from different fraternal Congregations.

In the evening Mr Hill of Worcester, delivered a very interesting and impressive discourse to a large audience, on the influence of knowledge on Christian faith, piety and charity. He concluded with a deeply solemn, affectionate and pathetic address to the Congregation, which cannot but be long remembered to their religious profit.

The First Congregation in Uxbridge have nobly persevered in the work of removing their former, and rearing this new sanctuary. At an expense of ten thousand dollars, they have provided themselves with a Chapel scarcely excelled for architectural symmetry, neatness and elegance in this Commonwealth. It is a Gothic structure, on a little smaller scale, but in close imitation of the house of worship belonging to the First Congregation in Cambridge; has a large basement room designed for Town, Parish, and Religious meetings; contains sixty-four Pews on the floor, and commodious galleries; has a superb organ and bell; is warmed by a furnace, and furnished with every convenience for evening, as well as the usual religious services.

May spiritual edification, peace and prosperity be the perpetual lot of the pastor and people, who are unitedly to worship the Universal Father in this new temple. A. B.

Ordination.—On Wednesday the 14th inst Rev. Amos D. Wheeler formerly of Salem was ordained Pastor of the First Congregational Church and Society in Standish Maine. The order of services was as follows:—Introductory Prayer by Mr Coe, of the Christian Church in Portland; Reading of the Scriptures by Mr Wells, of Kennebunk; Sermon by Mr Peabody, of Portsmouth, N. H.; Ordaining Prayer by Mr Wells, of Kennebunk; Charge by Dr Nichols, of Portland; Fellowship of the Churches by Mr Miles, of Hallowell; Address to the People by Mr Coe of Portland; Concluding Prayer by Mr Putnam of Danvers, Mass.

Ordination at Lexington.—Ordained on the 7th inst. as pastor of the Baptist church in Lexington, Mr Oliver Augustus Dodge, a graduate of Waterville College, Maine. The following brethren took part in the services of the occasion:—Rev. Mr Lovell, of Cambridgeport read select portions of Scripture; Rev. Mr Aldrich, of East Cambridge offered the Introductory Prayer: Rev. Mr Hague of Boston, preached the Sermon; Rev. Mr Ripley, of Woburn, offered the Consecrating Prayer; Rev. Mr Keely, of Haverhill, gave the Charge; Rev. Mr Medbery, of Watertown, presented the Hand of Fellowship; Rev. Mr Jackson, of Charlestown, addressed the Church and Society, and Rev Mr Morse, of West Cambridge, offered the Concluding Prayer.

Orthodox Communicants.—From an article in the New England Spectator, purporting to be "the substance of a Discourse delivered in Bowdoin street church, by the Pastor, on the first Sabbath of the year," we take the following statement of the number of communicants in the "Orthodox Congregational Churches."

Old South Church, Rev. S. H. Stearns pastor,	511
Park street church, Rev. J. H. Linsley pastor,	407
Union church, Rev. N. Adams pastor,	469
Green street church, Rev. Dr Jenks pastor,	187
Bowdoin street church, Rev. H. Winslow pastor,	431
Salem street church, Rev. G. W. Blagden, pastor,	298
Pine street church, Rev. A. Boies pastor,	208
Phillips' church, Rev. J. H. Fairchild pastor,	140
Mariners' churc', Rev. M. Lord pastor,	50
Making a total number of communicants in all the Orthodox Congregational churches in Boston at the present time,	2702

Number of Wesleyan Methodists throughout the World.—We have just received, says the Christian Advocate and Journal, a copy of the Minutes of the 91st annual Conference of the Wesleyan Methodists, begun in London on Wednesday, July 30, 1834. From them it appears that the increase this year is in

Great Britain,	12,000
Ireland	1,211
Missionary stations	2,527
Total increase	15,738

The whole number is as follows:—

In Great Britain	291,936
In Ireland	25,614
In foreign stations	48,304
In Upper Canada	14,930
Total number under the care of the British Conference	380,784
In the Methodist Episcopal Church in the United States	599,736
	980,520
Number of travelling preachers	
In Great Britain	922
In Ireland, including missionaries	148
In foreign stations	236
In Upper Canada	64
Total number connected with the Wesleyan Methodist Conference	1,370
Number in the Methodist Episcopal Church in the United States	2,400
Total throughout the world	3,770
Making the whole number, including preachers and people	984,290

The following, from the New York Observer, we believe to be a novelty in Ecclesiastical Statistics.

Statistics of the Ministry.—The following facts have been obtained from six of our principal Theological Seminaries, of three different denominations. They are designed to show the influence and paramount importance of Parental and Sabbath School instruction, and of revivals of religion, in raising up an educated and efficient gospel ministry.

Of the 507 individual (ministers and candidates for the ministry) from whom these facts have been obtained,

321 had pious fathers,
428 had pious mothers,
313 were instructed in Sabbath Schools,
317 were hopefully converted in a revival of religion,
451 were nominal believers in Christianity—and
56 were errorists and sceptics.

The average age of the whole at the time of conversion is a fraction over 16 years, and of the whole 507 but one fifth were over twenty years of age at the time of their conversion. The extremes of age at the time of conversion were 9 and 30.

Then follows a particular table, including those of intermediate ages.

OBITUARY.

[From the Daily Advertiser.]

MR WILLIAM AUSTIN, JR.

Died at Groton, on the 8th inst. Mr Wm. Austin, Jr., son of the Hon. William Austin of Charlestown, aged 23.

The many friends of Mr Austin will need no recital of the striking and interesting traits of his character to quicken their recollection of all that he was, and no portrait of ideal excellence to enhance the sense of their loss. The world at large, unconscious of his merit, will deem his praise but the customary tribute to the departed, or ascribe it to the partial voice of friendship. But it is imposed as a sacred duty on the witnesses of his mental and moral worth, that they do not permit his virtues to pass with him unacknowledged to his untimely grave. His character was most rare and estimable. Whatever may have been his share of what are generally considered brilliant qualities, he possessed in an uncommon degree for one so young, those which the well-disposed and thoughtful usually acquire only with increasing years and experience. He was most remarkable for the strength of his religious principles, and his constant application of them in all his actions, even the least important. Many may perhaps, be found, who would as readily as he avoid injuring the rights or feelings of another; but he did not stop here; those who have not witnessed can hardly realize how active was his benevolence, and how constantly he was devising means to confer obligations, as far as in his power, on all with whom he had any connexion.

In 1831, on leaving the University, at which he had been distinguished, he engaged in the office of instruction, for which he was highly qualified, though not by his talents and acquirements alone. His zealous industry had rendered him a very respectable scholar for his years, yet his efforts were not directed wholly, nor principally to the acquisition of knowledge, but rather to the formation of a pure and elevated character. He was modest, mild, and engaging in his manners, and never failed to secure the respect and affection of his pupils, by his kindness to them and becoming respect for himself. All his qualifications, however, may be inferred from the circumstance that he was recommended and patronized in the undertaking in which he was engaged at the time of his death, by many of the most competent judges in the community. His quiet and serious temper had given the sacred profession in his view more charms than any other. He accordingly joined the Theological School at Cambridge in order to prepare himself for it, but after a short time, being convinced that its duties were incompatible with the bodily complaints to which he was predisposed, he relinquished the cherished object of his hopes with cheerful submission, and turned to seek some other path in which to make himself honored and useful to society. Two years since, disease laid a heavy, blighting hand upon him; but, though his friends were never afterwards wholly free from anxiety on his account, no apprehensions of his actual immediate danger were entertained by them. His death fell upon them with awful suddenness. It was finally occasioned by a violent fever, which his broken constitution had not strength to resist. It will be long before the numerous friends he had secured wherever it was his lot to be called, will cease to feel and deplore this great loss to themselves and the community;—but the remembrance of his virtues will afford a great and lasting consolation to all, who believe that sincere and unremitted exertions for the attainment of excellence are of any avail. Surely his generous, blameless spirit can have no ill to fear, through whatever untried change of being he may be called to pass. This thought shall hush our grief at being torn from him whose memory is blended with a thousand endearing recollections of the past. May it, as it ought, for the future, encourage us to follow his bright example, and so to incline our hearts to wisdom, that we may hope, 'the dread path once trod,' to be reunited to him in a better and happier world, to part no more forever. S.

CONGRESS.

Saturday, January 10, the Senate did not sit.

In the House of Representatives, Mr Polk, from the Committee of Ways and Means, reported the following bill:

Be it enacted &c, That from and after the passing of this act, the bills or notes of the Bank of the United States made payable, or which shall have become payable on demand, shall not be receivable in any payment to the United States: Provided, That if said Bank of the United States shall pay into the Treasury the full amount of dividends of property on the capital stock of said bank, owned by the United States, heretofore withheld from the Treasury by said bank, it shall, upon such payment into the Treasury, be the duty of the Secretary of the Treasury to authorize the receipt of such bills or notes in payment to the United States for a period extending to the expiration of the charter of said bank on the 3d day of March, in the year 1836.

The bill was read twice, and committed to a committee of the whole on the state of the Union.

The claim of Commodore Hull for the payment of $6,500 for extra services was rejected.

In the Senate on Monday, Jan. 12, Mr Cuthbert, a newly elected Senator from Georgia, took his seat.

The Senate, after the adoption of a resolution introduced by Mr Benton, calling for the instructions of the United States Bank to its branches, respecting the remission of specie to the mother bank, proceeded to the special order of the day, viz:

The bill making compensation for French spoliations prior to 1800. Mr Webster addressed the Senate for about two hours and a quarter, in reply to objections which had been urged against the bill. Mr Calhoun expressed very briefly the grounds on which he should oppose the bill. Mr Clay and Mr Webster replied. Mr Bibb then signified a wish to address the Senate, and on motion of Mr Clay the Senate adjourned.

In the House of Representatives, Mr Young presented a memorial for the erection of a monument to the memory of Capt. Nathan Hale.

In Committee of the Whole on the state of the Union, the bill making appropriation for the payment of revolutionary and other pensions for the year 1835 was taken up and reported without amendment.

The bill making appropriations for the Naval Service—for the current expenses of the Indian Department—and for the support of the Army, were ordered to be reported.

The Committee then rose and reported the above bills,—and they were severally ordered by the House to be engrossed for a third reading.

In the Senate on Tuesday, the consideration of the bill making compensation for French spoliations was resumed, and after debate was postponed to Monday the 19th.

In the House of Representatives, the Pension bill, those relating to the Indian Department, and to the Navy, were read a third time and passed.

In the Senate on Wednesday, Mr Webster presented the memorial of sundry importing and other merchants of the city of Boston, setting forth the inconveniences attending the want of, and praying for the erection of a new Custom house in that city.

The Senate then proceeded to the special order, on the report of the Committee of Foreign Relations on the subject of our relations with France; the question being upon agreeing to the following resolution, with which the Report concludes.

Resolved, That it is inexpedient at this time to pass any law vesting in the President authority for making reprisals upon French property, in the contingency of provision not being made for paying to the United States the indemnity stipulated by the treaty of 1831, during the present session of the French Chambers.

After a debate on the resolution, and the terms in which it is expressed, the question was taken upon the resolution, modified by the motion of Mr King of Georgia, as follows:

Resolved, That it is inexpedient at present to adopt any legislative measure in regard to the state of affairs between the United States and France.

And decided as follows: Yeas, 45. Nays—none.

In the House of Representatives, a resolution was adopted, fixing 11 o'clock as the daily hour of meeting after Feb. 1st.

The annual Appropriation bill was read a third time and passed.

The House resolved itself into a committee of the Whole on the subject of the appropriation bill for fortifications. Mr Everett offered an amendment, proposing to appropriate $75,000 for the fort on Castle Island in Boston harbor. Mr Everett and Mr Gorham spoke in favor of the amendment on the ground that, instead of partial repairs, the works should be rebuilt. The amount appropriated by the bill is $8000.—The bill was reported by the Committee without amendment.

In the Senate on Thursday, several bills not of general interest, were passed to be engrossed.

The joint resolution from the House authorizing the President to sell the lion and two Arabian horses presented to the U. S. Consul at Tangiers by the Emperor of Morocco, was passed with an amendment authorizing the President to present the lion to such person or institution as he may designate.

In the House of Representatives some unimportant resolutions were passed, and Mr Chilton's resolution directing an inquiry by the Committee on Roads and Canals, into the best mode of applying the revenues of the country to internal improvements, was laid on the table by a vote of 122 to 77.

The bill making appropriations for fortifications heretofore commenced, for the year 1835, was taken up as reported by the Committee of the Whole. Mr E. Everett moved the same amendment which he had unsuccessfully offered in the preceding day in committee of the whole, viz:

"For repairing the fortification on Castle Island, in Boston harbor, according to the plan adopted by the Board of Engineers, on the 24th March, 1834, in addition to the unexpended balance of the former appropriation, $75,000."

The proposed amendment was debated at some length and decided in the negative—Yeas 67, Nays 111.

In the Senate on Friday, the resolution offered on a preceding day by Mr Tipton, after some remarks by him in support of it, was adopted.

By this resolution the Secretary of War is requested to transmit to the Senate an estimate of the cost of a bridge over the river Wabash at the crossing of the Cumberland Road; and also, a report as to the practicability of constructing said bridge on such a plan as not to obstruct the navigation of the river, &c.

Mr Hendricks, from the Committee on Roads and Canals, reported a bill for the continuation and repair of the Cumberland Road.

The House of Representatives, after the transaction of morning business, proceeded to the consideration of private bills.

MASSACHUSETTS LEGISLATURE.

In the House of Representatives, Wednesday Jan. 14th, Messrs Rantoul of Gloucester, Ruggles of Fall River, and H. G. Rice of Boston, were appointed a Committee to consider the expediency of repealing all such laws and parts of laws as provide for the infliction of the punishment of death.

In the Senate on Thursday, on motion of Mr Gray, it was

Ordered, That the Committee on Railways and Canals be instruced to inquire whether any, and what provisions of law are necessary for the security of travellers on such public highways or streets, as are, or may hereafter be, crossed by any railway.

In the House of Representatives, Mr Seaver of Boston presented the petition of Benedict Fenwick and others, for remuneration for the losses they have sustained from the destruction, by a mob, of their buildings and property on Mount Benedict, in Charlestown, which was finally ordered to lie on the table.

On motion of Mr Thomas of Plymouth it was

Ordered, That the committee on the Judiciary be instructed to inquire into the expediency of providing by law for compensation by damage in all cases of injury to property by riotous assemblies.

On motion of Mr Gordon of Charlestown, the same committee was directed to inquire whether any and what further provision is necessary to suppress tumultuous and riotous assemblies.

Friday—No public business of importance. A slight political skirmish arose in the House of Representatives, occasioned by the manner in which a communication of the Governor of Georgia, transmitted to the House by the Executive, was disposed of.

Saturday—The House of Representatives, assigned Tuesday the 27th inst. for the choice on its part of a Senator in Congress, in place of Mr Sillsbee, whose term expires 4th March next.

In the Senate, on Monday, the President presented the report of the Attorney General, on the order of the 12th inst. in relation to the bridges and avenues leading into the city of Boston, which was laid on the table and ordered to be printed.

In the House of Representatives a letter was received from Charles J. Holmes, accepting the office of Counsellor; and in Convention of the two Houses he was qualified.

Mr Wood of Mendon submitted a resolution, proposing an amendment of the Constitution, so as to reduce the number of the House of Representatives, which was read, and referred to the committee on so much of the Governor's Address as relates to that subject.

In the Senate on Tuesday, no business of public or general interest.

In the House of Representatives, Mr Freeman of Sandwich moved a reconsideration of the vote of Monday, relative to the choice of a clergyman, to deliver the Election Sermon in January next.

The design of the motion was to abolish this public religious service; and it was grounded on the inconvenience and exposure occasioned by it to members of the Legislature just arrived in the city, at an inclement season. After a reply to the mover by Mr Everett, the motion was put and negatived.

INTELLIGENCE.

DOMESTIC.

Representative to Congress.—10th *District*. Nathaniel B. Borden, on Monday last, was elected, by a majority of nearly 700 votes over Mr Baylies.

Nominations to the Senate of the U. S.—The nomination of John T. Sullivan as Paymaster in the Army has been rejected by a vote ayes, 19; noes, 26. R. B. Taney has been nominated as a Judge of the Supreme Court in the place of Judge Duval.

Schools in Massachusetts.—By a resolve of the Legislature, adopted on the 31st day of March last, returns were required to be made from the several towns, showing the condition of the schools, to the office of the Secretary of State. On the 31st of December, returns had been received from 261 towns, and there remained at that time 44 towns, by which none had been made. In these 261 towns, there were 2,251 school districts; and the number of male children attending school between four and sixteen years of age, was 67,499, and of female children 63,728. The number of persons between the ages of sixteen and twenty-one, returned as unable read and write, was 158. There were in these districts 1967 male, and 2388 female instructers. The amount raised by taxes for the support of schools in these towns, was $310,178, 87, and by contribution $15,141,28; and the estimated amount paid for tuition in academies and private schools, was $276,575,75. The average number of scholars attending academies and private schools, was 24,749. The amount of the local funds returned is about 127,000, and there are funds invested in real estate, the amount of which is not stated. In those cases, where only the income is given, the aggregate amount is about $2800 per annum. From the above returns, it appears that the number of scholars in the common and private schools and academies is 158,976, and the amount annually expended $601,895,90.—*Boston Daily Advertiser.*

Murder of the Missionaries at Sumatra.—Intelligence has been received by the Secretaries of the American Board of Commissioners for Foreign Missions, that two of the Missionaries of that Board, in the Indian Archipelago, the Rev. Messrs. Samuel Monson and Henry Lyman, were murdered by the Battas, while on their way from Tappanooly into the interior of Sumatra. They had previously visited Padang and the islands of Puto Nias; and at Tappanooly, after diligent inquiry, they were encouraged to believe that their contemplated journey might be safely performed. On the fifth day, however, after leaving Tappanooly, (June 28th,) coming unexpectedly upon a fort, they were suddenly beset by armed natives, and their interpreter taking immediate flight, they were murdered before they could make known their pacific designs. Their widows were at Batavia in September, under the kind care of the Rev. Mr Medhurst, of the London Missionary Society. They had ample provisions for their pecuniary wants, but were of course very deeply afflicted.

Howard Benevolent Society.—The following circular has been sent to a number of wealthy and benevolent individuals in this city.

Boston, Jan. 5, 1835.

Sir: The severity of the season, with the early setting in of winter, present unusual calls for relief from the Committee of the *Howard Benevolent Society*. Its great object is to relieve the *sick* and to encourage the poor to do all they can for themselves. This is done by personal visits, and giving relief in the *necessaries of life*, and in no case in *money* which often affords the means of intemperance. The low state of the funds of the society lead us to ask your assistance, by enclosing any amount you may please to give, to either of the subscribers, through the Post Office, or any other way.

Charles Tappan, *President.*
Moses Grant, *Treasurer.*

Harvard University.—The Board of Overseers held their annual meeting in the Senate Chamber, on Thursday 15th inst. Rev. Samuel Barrett, and Rev. E. S. Gannett, were elected members of the Board to fill the vacancies occasioned by the dissolution of the pastoral connexion of Rev. Thomas B. Gannett with the First Congregational Church in Cambridgeport, and the decease of the Rev. Dr Porter of Roxbury.—A vacancy remains in consequence of the resignation of Dr Spooner, to be filled by a layman.—Several reports were read by the President of the University among which were those of the visiting committee and of some of the committees for the examination of the different classes in various branches. The committee on the Library recommended that the office of Librarian should be made permanent with a competent salary.

The Board adjourned to meet again on the 29th inst.

Andover Theological Seminary.—By a Catalogue of this institution it appears that there are 184 Students, viz: 12 resident licentiates, 37 Seniors, 35 in the middle class, and 80 in the Junior.

Maine Senator.—The House of Representatives of Maine on Friday last week proceeded to the choice of a Senator in Congress. On ballotting for filling the vacancy in the present Congress, occasioned by the resignation of Mr Sprague, the whole number of votes was 177, of which Mr John Ruggles received 107, Mr George Evans 63, and there were several scattering. On the ballot for a Senator for six years from the 4th of March next, the whole number of votes was 168—Mr Ruggles received 108, Mr Evans 64, and there were 6 scattering.

Deaths in Boston.—The whole number of deaths in Boston during the past year was 1554; the greatest number in any one month being 169, in August, and the smallest 102, in June. Of consumption 246, fevers 183, intemperance 39, old age 54, accidental 22, suicide 11.

Deaths in Baltimore.—The number of deaths in Baltimore, in the year 1834, was 2747. The population by the census of 1830 was 80,990. Of the deaths 71 were by cholera, 35 cholera morbus, 201 cholera infantum, 419 consumption, 143 scarlet fever 80 bilious fever, 31 typhus fever, 74 catarrhal fever, 19 intermittent fever, 71 small pox, 126 old age.

Cold in Bangor.—Mercury froze in several thermometers in this city, and towns adjacent, on the morning of the 4th inst. The fact is well established. Penobscot river and bay are frozen over as low down as Saturday Cove, 8 miles below Belfast, and so across to Castine and the Fox Islands. The oldest inhabitants do not recollect such an event before. The ice is said to be passable.—*Bangor Rep.*

A line of stages is about to be established to run weekly from Quebec to the United States, by the Kennebec road.

FOREIGN.

London papers to Dec. 21, and Liverpool papers of the 22d have been received. The principal articles of interest which they contain are, Sir Robert Peel's address to his constituents, in which he declares the principles which will govern him in the conduct of his administration, particularly in relation to the leading measures of reform which have been under discussion, and notices of the completion of the Ministerial arrangements. Sir Robert Peel declares his intention to adhere to his old principles, but professes to have been always something of a Reformer. *Daily Advertiser.*

The following are his remarks upon the Reform Bill and upon its spirit, which he applies, with due caution to particular cases.

With respect to the Reform Bill itself, I will repeat now the declaration which I made when I entered the House of Commons as a member of the Reformed Parliament, that I consider the Reform Bill a final and irrevocable settlement of a great constitutional question—a settlement which no friend to the peace and welfare of this country would attempt to disturb, either by direct or insidious means.

Then, as to the spirit of the Reform Bill, and the willingness to adopt and enforce a rule of Government. If, by adopting the spirit of the Reform Bill, it be meant that we are to live in perpetual vortex of agitation—that public men can only support themselves in public estimation by adopting every popular impression of the day, by promising the instant redress of any thing which any body may call an abuse, by abandoning altogether that great aid of Government, more powerful than either law or reason—the respect for ancient rights, and the deference to prescriptive authority—if this be the spirit of the Reform Bill, I will not undertake to adopt it; but, if the spirit of the Reform Bill implies merely a careful review of institutions, civil and ecclesiastical, undertaken in a friendly temper, combining with the firm maintenance of established rights the correction of proved abuses and the redress of real grievances in that case I can, for myself and colleagues, undertake to act in such a spirit, and with such intentions.

Concerning the application of the spirit of the Reform Bill to the Church he says:

On that head I have no new profession to make. I cannot give my consent to the alienation of church property, in any part of the United Kingdom, from strictly ecclesiastical purposes. But I repeat now the opinions that I have already expressed in Parliament, in regard to the Church Establishment in Ireland, that, if, by an improved distribution of the revenues of the church, its just influence can be extended and the true interests of the established religion promoted, all other considerations should be made subordinate to the advancement of objects of such paramount importance.

The Slave Trade.—The Journal *Collegial Tidende* of Copenhagen, publishes the Convention by which Denmark acceded to the treaties concluded on the 30th November, 1831, and 22d March, 1833, between England and France for the suppression of the negro slave trade; it is dated Copenhagen, 26th July, 1834.

Jamaica 20th of December.—The turbulence of the *apprentices* is yet unsubdued. In consequence of their threats to set fire to the Sugar-works on the Hector's River Estate in the district of Manchioneal, the police, says the Despatch of the 18th ult. were sent for, and a guard stationed for their protection. The Governor had given orders for a very general distribution of the King's troops throughout the island, for the purpose of being ready to act on an emergency.

Efforts are making to turn the attention of the inhabitants of the island from the cultivation of the sugar cane, for which the requisite labor cannot be obtained, to grazing, and the raising of pigs, cattle, and other domestic animals.—*N. Y. Com. Adv.*

SUNDAY EVENING LECTURES.

During the remainder of the winter a lecture will be preached in the Federal Street meetinghouse on Sunday evening by different ministers. The service tomorrow evening will commence at half-past six o'clock.

Jan. 24.

MARRIAGES.

In this city by Rev. Mr Young, Benj. Goddard, Esq. of Brookline, to Miss Catherine Brown, of this city; 9th inst. Mr Charles Young to Miss Margaret Winch.

In Brookline, 15th inst. by Rev. Dr Pierce, Mr George Searle to Mrs Susan C. Hooper.

In Roxbury, by Rev. Mr Whitney, Mr M. V. Arnold, of Quincy, to Miss Sarah Murdock, daughter of the late Mr Ebenezer Dudley, of R.

In Cambridgeport, Royal Douglass, of the firm of R. &. R. Douglass, to Eliza M. Fairbanks—Mr John Stone to Miss Ellen Griggs.

In Waltham, by Rev. Samuel Ripley, Mr Frederick Lawrence, to Miss Jane Isabella, daughter of Leonard Smith Esq.

In Lexington, Mr Phineas Stearns Hastings to Mrs Elizabeth Bowles.

In Hingham Mr George Schofield to Miss Nancy Damon.

In Tyngsboro', Dec. 28, Dr Augustus Pierce to Miss Alicia Octavia, daughter of Col. Joseph Butterfield, of T.

In West Bridgewater, on the 11th inst., by Rev. Mr Stone, Mr Daniel Jacobs of Randolph, to Mrs Caroline Howard, of West Bridgewater.

In Newton, Upper Falls, Mr Joseph E. Burfee to Miss Perlinda K. Woodbury, formerly of Acworth, N. H.

In New York, Dr John G. Westmacott, late of Edinburgh, to Eliza Ann Shattuck, formerly of Boston.

In Davidson co. N. C. Mr Jacob Byerly, about 70. years, to widow Richards, about 60. [Forty-eight years ago, this lady acted as Bridesmaid on the occasion of Mr B's marriage to his first wife.]

DEATHS.

In this city, Mr Benj. Edwards, 41; Miss Lucy M. Beman, 18; Mrs Sarah, wife of Mr James Bartlett, 55; Mr Nathaniel Phillips, 85.

In East Cambridge, Mr Marvin Marcy, 45.

In Medford, Miss Sarah E. Thompson, 19, daughter of late Robert T. of Boston; Mr Gershom Tufts, 68.

In Brookline, Susan Elizabeth, daughter of Mr Abijah W. Goddard, 6 weeks.

In Ipswich, Sarah Dodge, 73.

In Hingham, of consumption, Mr Samuel Hobart, Jr. 29.

In Abington, Mr Isaiah Stodder, formerly of Hingham, 71.

In Springfield, Mr Lewis Nevers, 66. Mr N. has had his limbs broken in eleven different places; and has had eight dislocations.

In Longmeadow, Mrs Eliza W. wife of Rev. Jona. B. Condit, 24.

In Fitchburg, Mrs Relief Vincent, formerly of this city, 79.

In Gorham, Me. Ephraim Smith, Esq. 84, a native of Truro. Cape Cod.

In Norfolk, Va. 13th inst. Lieut. Wm. Taylor, U. S. Navy.

Lost overboard, Jan. 11, off Cape Hatteras, from brig Phebe Ann, from Gibraltar for New York, Mr Wm. C. Lee, of Maine, first officer.

VALUABLE THEOLOGICAL WORKS,

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.

Wetstein Novum Testamentum, 2 tom. folio
Watson's Tracts, 6 vols. 8vo
Beausobre & L'Enfant, Nouv. Testament, 2 tom. 4to
Bowyer's Critical Conjectures, 1 vol. 4to
Kuinoel, Commentarius in Epist. ad Hebræos
Eichhorn's Einleitung in Neue Testament, 3 Bande 8vo
Griesbachii Symbolæ Criticæ, 2 tom. 12mo
Herder's Werke, 60 Bande 18mo
Rees's Sermons, 4 vols. 8vo
Anecdotes of Bp. Watson, 2 vols 8vo
Belsham on the Epistles, 4 vols· 4vo
Graves on the Pentateuch, 1 vol. 8vo
Belsham's Memoirs of Lindsey, 1 vol. 8vo
Le Courayer, de la Divinite de Jesus Christ, 1 tom. 8vo
Priestley's Memoirs, by himself; with a Continuation, by his Son. 2 vols. 8vo
Gillies's New Testament, 2 vols. 8vo
Price's Sermons, 1 vol. 8vo
Priestley's History of Early Opinions, 4 vols. 8vo
Porteus's Life of Secker, 1 vol. 8vo
Norton's General Repository and Review, 4 vols 8vo
Christian Disciple, and Examiner, complete
Unitarian Miscellany, 6 vols. 12mo
Milton on the Trinity, 1 vol. 12mo
Farmer on Demoniacs, 1 vol. 12mo
——— on Christ's Temptation, 1 vol. 12mo
——— on Miracles, 1 vol. 12mo
Sparks's Tracts, 6 vols. 12mo
Hartley on Man, 3 vols. 8vo
Hannah Adams's Dictionary of Religions, 1 vol. 8vo
Marsh's Lectures, 1 vol. 8vo
Price's Dissertations, 1 vol. 8vo
Buckminster's Sermons, 1 vol. 8vo
Thacher's do. 1 vol. 8vo jan 24

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen 141 Washington street.

No. 88.—The efficacy of Prayer, by John Brazer.
No. 89.—The Foundation of our Confidence in the Savior. By Alvan Lamson, Pastor of the First Church in Dedham.
No. 90.—Apologies for Indifference to Religion and its institutions examined. By Samuel Barrett. Jan. 24.

MACKNIGHT AND CAMPBELL.

For Sale at this office, 1 Set Macknight on the Epistles 6 Volumes. 1 Do. Campbell on 4 Gospels. 4 Volumes.

PALFREY'S SERMONS, *at a reduced price*, for sale by JAMES MUNROE & CO., 134 Washington street. jan 24

BIBLE—COIT'S ARRANGEMENT.

JUST received at the Boston Bookstore, by James Munroe & Co No. 134 Washington street, The Holy Bible, containing the Old and New Testament: translated out of the Original Tongues, and with the former Translations diligently compared and revised, by the command of King James I. Arranged in Paragraphs and Parallelisms, with Philosophical and explanatory Annotations, by T. W. Coit, D. D. Rector of Christ Church, Cambridge. jan 17

SEPHORA; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London edition, By Rev. Thaddeus Mason Harris, D. D.

Just published and for sale, by RUSSELL, ODIORNE & Co. 121 Washington street. jan 17

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for Dec. 1834, containing two Sermons by Rev. Moses G. Thomas, Concord, N. H. "Associations awakened by the Lord's Table"—and "We cannot be converted till we will."

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low. sept 20 ep 1 year

NORTH AMERICAN REVIEW.

THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. LXXXVI, for January.

CONTENTS

Petrarch.
Poisoning.
Execution of an Italian at Canton.
Life of Black Hawk.
Memoir of Dr Godman.
Bancroft's History of the United States.
Rae's Political Economy.

POETRY.

[From the Salem Observer.]

CHARITY.

Distribute unto the poor and thou shalt have treasure in heaven.—CHRIST.

Ye who live in ease and gladness,
Free from care, from penury sure,
Listen to the voice of sadness,
Heed the sufferings of the poor.

Take a part of thy profusion,
Visit where the mourners dwell;
Give—and by the blest diffusion,
Feel the joys of doing well.

Seek the cabin, cold and cheerless,—
Misery, want and wo are there;
Bid those weeping eyes be tearless,
Make those helpless babes thy care.

Go to bless the sick and friendless,
Cheer their journey to the grave;
So will thy reward be endless;—
Jesus came to seek and save. H.

BIOGRAPHICAL.

HANNAH MORE.

[From the Memoirs of her Life and Correspondence.]

Her manners were unostentatious and unconstrained; and although she could not but be sensible that she was always in all companies a principal object of attention, this consciousness produced in her neither reserve nor effort. She had the art of saying and communicating much without seeming to engross a larger share of the conversation than others,and as she could afford better than most to throw away her opportunities of excelling, it was one of the exercises of her skill in which she took most pleasure, to draw forth the capabilities of retiring merit, to give confidence to the timorous, ease to the embarrassed, and its full credit to common sense. It was the prerogative of her superiority to maintain the fundamental rights of social equality by the equal distribution of her kind attention.

Her friends were often astonished at the candor and good humor with which she listened to criticisms on her works. What was accomplished with so little labor was never so fondly cherished by her as to become a subject of fretful anxiety: those who pointed out defects, or repetitions, or redundances in her compositions were always considered by her as giving proof of their kind feelings towards her. And as to those who treated her with severity, she was too conscious of the careless rapidity with which she generally worked to be offended at that which she had taken so little pains to avert, or to be wounded by the sharp animadversions which her own salutary censures naturally provoked. It is true that the homage of the world attended her throughout her life, with little interruption, but then it is equally true that homage is not the nurse of contentedness, nor fame and success the usual preservatives of a patient spirit and a gentle temper.

No exemptions or immunities of genius were claimed by her. In her dress she was very neat and decorous, but very plain and frugal; a great enemy to singularity and artifice, but especially to the artifice of seeming to despise art, as far as it was called for by the infirmities of our condition and the duty of reciprocal respect. She was, however, so little taken with the tinsel of life and studious decoration, that what she often said of herself has been confirmed by the testimony of those who knew her best and longest, that she never wore a jewel, or a trinket, or any adjunct to her dress of the merely ornamental kind, in her whole life, though much of that life was spent in the society of the great and splendid.

A very distinguishing part of her character was her "consideration," a word not yet perhaps of abstract and special force enough to designate a particular virtue, but to which Mrs More had attached a sort of technical meaning, by declaring a half-intention of writing a treatise upon what she called "the law of consideration." Taking it, however, in her own sense as expressing an anxiety to carry one's self in one's daily intercourse, especially with inferiors and in the common matters of life, so as to be the author of as little unnecessary uneasiness, trouble, or inconvenience as possible in any supposed case, she may be said to have practised it herself to perfection. She would suffer considerable privations rather than allow her wants to harass others, and often express a dread of appearing to her servants to be regardless of the trouble she was giving them. She carried, indeed, this little morality to a remarkable extent. She never rang a bell without asking herself why, and when doubtful whether she had rung or not, would wait a considerable time, to avoid the suspicion of impatience.

Her thoughts were always on the business before her, nor was any thing too small for her attention, if it affected the feelings, or comfort, or interests of the meanest about her. She had no aberration or fits of absence to require the apology of wit, or to favor its effect on weak judgments. She despised all shapes of affectation; but the affectation of absence of mind, an indication of abstraction of thought, she considered as the lowest of those little cheats which we are hourly passing upon each other.

A cultivated relish for rural scenery was one of her distinctions and so great was her delight in the disposition of her garden and grounds, that she would sometimes say that Providence consulted her good by disabling her during the greatest part of the year from exposing herself to the air, as there was danger, had it been otherwise, of her allowing this strong propensity to absorb too large a portion of her time. Akin to this innocent relish was the gaiety with which she entered into the happiness of young children who were seldom introduced to her without receiving some advice from her, conveyed in so pleasing a form as to engage their attention and impress their memories.

It was always, however, the foible of her mind to lean too much towards indulgence, the predominance of which propensity was sometimes productive of consequences injurious to her quiet, and laid her open to much disappointment from ingratitude. Her laxity in this respect was not however accompanied by any disregard of order and regularity. When in health she was punctually exact in the economy of her household; in observing rules, and seasons, and more especially in the dispensation of her charities, and the discharge of all her pecuniary obligations.

She composed with remarkable rapidity, seldom reforming or retouching her sentences; and the same ability and habit appeared in all her transactions, small or great; her promptitude in business being stimulated by her anxiety to save others from inconveniencies or disappointment. Similar motives induced her to arrange her papers and accounts with minute exactness. Common sense and business-like habits prevented the balance of her mind from being ever disturbed by her exercise of thought, or excursions into the regions of taste or imagination.

The energy of her mind in carrying into execution any purpose which had been adopted after sufficient consideration was very remarkable. In conformity with this part of her character, her plan was, in any new resolution which involved the exercise of self-denial, to contend with the most difficult part of the undertaking first, after which she used to say she found the remaining sacrifices comparatively easy to be submitted to. On this principle, having resolved to desist from going to the theatre about the time her play of "Percy" was revived, she determined to make that the immediate occasion for carrying her new resolution into practice. Mrs Siddons was then at the height of her glory, and was to act the part of the heroine of the tragedy, a character which she was said to exhibit with remarkable success; and Mrs Hannah More, was in the midst of a brilliant society of friends and admirers, who all attended the representation; but here she was determined to make her first stand against this particular temptation, and to break the spell of the enchantment while standing in the centre of the magic circle.

Another anecdote will show the same principles brought into exercise on a very different occasion. As her limited income began to be sensibly diminished at one time by her travelling expenses, she determined to perform her journeys in stage-coaches; and in order to overcome at once every obstacle that pride might interpose, she resolved to pay a visit to a nobleman, on which she was about to set out, in one of these vehicles; which, as there was a public road through the park, set her down at the door of the mansion. She had more than once described her conflicting sensations when his lordship, proceeding through a line of servants in rich liveries, came to hand her out of her conveyance,—a conveyance at that time much less used than at present by persons of high respectability. Thus it was the policy of this able tactician to commence her operations by a decisive blow, whereby the main strength of the opposing force was at once broken and dispersed, and her victory made easy and secure.

Those who lived most with her pronounced her to be a person most easy to be lived with. None of those little petty peevishnesses with which some are so fond of spicing their intercourse and their friendships, were played off in her commerce with her friends or dependants. As she was scrupulous of giving offence, so she suspected none of intending it towards herself. She lived in an immunity from quarrels and above the need of explanation. Her passage through life was that of a vessel on the bosom of a lake, with its canvass spread to catch the breeze, that whispered benisons as it bore it along to its quiet haven.

That she was very sensible to human praise cannot be denied; but neither can it be denied that she was prompt to praise others, and had an alacrity in pointing out the merits of contemporary writers. Her charity in thinking and speaking of others ran sometimes into excess, it was the charity that "hopeth all things," but it was carried so far as sometimes to confound the distinction of character and actions. She had the finest tact in distinguishing and appreciating in the abstract, but her good nature and sensibility to kindness suspended the exercise of her moral discrimination in some cases wherein wit courted her favor, and waited upon her genius.

Beyond the limits which have been expressly propounded in the written Word as essential articles of belief, she knew that there was an area in which sincere Christians may expatiate at some *distance* from each other, without any hostile separation or substantial *difference*. She knew that a religion of general laws, which lay little stress on modes of opinion and precise observances, in comparison with the service of the heart and a sound trust in the revealed plan of redeeming mercy admitted of some variety in particular application of it to the conscience, and even as to the extent of its practical requirements, in the different circumstances of its professors; and to the farthest bound of this reasonable latitude she always carried her tolerance and her charity, if not her friendship and affection; but in the earlier part of her life, when her views of the sanctity of the gospel dispensation were only in the first stage of their advancement, she certainly allowed herself what may be called a free intercourse with those whose wit, or reputation for wit, formed their chief or perhaps their only recommendation.

* * * * * * * *

As she advanced in age and wisdom, and with a prayerful policy kept closer to God, and at a greater distance from worldly connections, she drew around her the best and wisest of her contemporaries; many of whom have come before the reader in the correspondence in which she engaged during the latter half of her life. Hardly an individual distinguished for learning, virtue, or piety, during this period, was a stranger to her merit, or without a participation in her interests and her objects. Such influence possessed by a retired female, during many years confined to her chamber, and constrained to pass much of her time on the couch of sickness and pain, while a series of strange occurrences were shaking the world out of its sober senses, and indisposing it to be governed by the lessons of practical prudence,was a fact so striking and peculiar that none can help acknowledging its testimony to the powers of truth, when it goes forth in the demonstration of that energy which the word of wisdom imparts, and which has warrant and seal of Divine authority.

Of her zeal in the cause of the Bible and missionary societies,and her warm interest in the progress of the slave question, as it struggled through its various stages, so much has already transpired in the correspondence which has been produced, that nothing more need be said to exhibit this shining side of her character. It may be enough to say that she had her right hand on every engine that was at work for the enlargement of human happiness. Her heart and head was equally busy in the great commerce of time with eternity. To bring Christianity into the intercourse of life was the great aim of all her best efforts. She lived emphatically and gloriously for *others*; for *herself* humbly, simply, and sparingly; and while her name was noised abroad, and repeated wherever genius and virtue were respected, she was passing her time in her tranquil retreat,—in privacy and peace; discoursing with her pious friends, and with the scenery around her.

Of the works of her pen, we may in truth aver that they have raised for her a monument which can never fail to remind her country of what it owes her. They are, for the most part, elevated above criticism by the noble purposes to which they were devoted, and by the decisive suffrages of the moral public. Her biography, however, would be considered defective if it did not bring her entire character before the world. There was hardly a period of her life which was not stamped with her intelligence. From her infantine days books were her playthings, and her first discoveries were their own reward. The conscious capacity of doing good and making happy seemed to possess her earliest thoughts, and to prompt her first wishes and efforts. That setting out in such a course and excited by the anticipations and predictions of all around her, she should set her first foot upon life's open stage without art or enthusiasm, and with neither singularity of deportment nor conceit of superiority,—that she should carry with her the same consistency and sobriety of character when her powers expanded,—and terminate her brilliant career with a composure which infirmities could not disturb, and a beneficence which age could not contract, are truths which those who admire excellence will, especially in its present crisis, desire to see displayed and detailed with fidelity.

MISCELLANEOUS.

TRUE MORAL GREATNESS.

The tendency of true moral greatness ultimately to assert itself, and command the homage which it scorns to truckle for, is well exemplified in the following passage of an address recently delivered by the Rev. Mr Gilman, of Charleston, S. C.

"In estimating the precise amount of greatness referrible to Mr Grimke's character, we shall arrive at different results, according to our assumed standard of true greatness. Others may have surpassed him in the power of comprehensive generalization, and of deducing new and striking truths from ordinary subjects. Others also may have possessed an imagination more bold and profound, and a taste more critically correct. It is remarkable, however, that in all these qualities, the productions of his mind, during the very last year of his life, should exhibit a decided advance. Thus at the age of fifty, his powers seemed as flexible and improvable as those of a young man; in the same way that his heart continued as enthusiastic and unsophisticated as a child's; and there can be no doubt, that had his life been spared, we should have seen him achieving every year, new triumphs in the higher departments of intellect. Others again may have surpassed him in the art of moulding and directing the mass of mankind to their immediate purposes. But if *moral* energy and sublimity ought to enter largely into our conceptions of true greatness; if an entire fearlessness of personal consequences, in the prosecution of honorable aims; if such freedom from the ordinary workings of selfishness, as prompted him to part with his thousands, while men of wider means, and fair repute for liberality, could only spare their hundreds; if an elasticity of soul, which was never disgusted by disappointment, but meekly acquiesced in the failure of one well-meant project, only to start with fresh ardor on another; if such an entire disdain of vulgar popularity, as caused him, the Abdiel of his day, to keep

unmoved,—
Unshaken, unseduced, unterrified,
His loyalty, his love, his zeal for right,
While number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single,—

if these attributes, joined to his admitted literary abilities, the best education of the age, an application that neither knew nor sought recoil, and particularly a power of attention which never lost its freshness and interest, though divided among a multitude of objects; if all these be constituent elements of greatness, then are we justified in placing Mr Grimke high on the list of the greatest men, either of our own or of any other country. That the public sentiment respecting him was fast approaching the same conclusion, has been revealed by the universal burst of sorrow, and expressions of admiration and regard which his death has called forth from every part of the republic. The fact is, in spite of his utter recklessness of immediate popularity, which sometimes seemed resolvable into a want of judgment, and moved even the astonishment and regret of his more timid friends, he was rising by a sure and imperceptible under-current to the flood-mark of his countrymen's best affection and esteem. Had he lived, and had there arisen among the inhabitants of this land an organized struggle (which God in his mercy avert) between the principles of religion and morality on the one hand, and a professed licentious defiance of them on the other, around what centre would the elements of piety, virtue, order, law, human advancement have more naturally revolved and settled, what Talisman would all good men have more safely or probably adopted, than the name of Thomas Smith Grimke?"

ANECDOTE OF A JEW.

Many years ago when Poland was an independent sovereignty, a considerable Polish family, by some broils which had brought that country very near the brink of ruin, had been plunged from rank and affluence into obscurity and wretchedness.

An only son was left, whom necessity had compelled to enter into the service of a Polish nobleman, and change his name. As the latter was taking an airing in the country, his good fortune led him to a cabaret, or small inn, kept, as all these houses of public accommodations are, by a Jew. The good Israelite having surveyed the youth with attention, civilly craved his name, which the other told him freely.—"But," said the host, "although you go by that name it is not your real one. Be sincere with me—I can trace in your face features which I I am ever bound to revere. If I mistake not, you are the son of the late worthy but unfortunate Woboniefki."

"I own it," said the youth; "but unable to support the title with proper splendor, I thought it prudent to conceal my birth."

"Heaven, I thank thee for the favor," exclaimed the Jew; "now I have it in my power to requite on the son, part of my obligations to his parents. Yes, sir, to your noble family I owe my very existence. I long subsisted on their benevolence: Providence has blessed my endeavors, and I have in a few years amassed a considerable fortune, which it is my duty to share with the representative of my benefactor. Tomorrow your excellency will be placed in a proper sphere. A state of servitude becomes you not; I should be a slave myself, had I not other means left to release you from bondage."

The next morning a coach and six, with a suitable number of servants, were provided, and having received from the grateful Israelite a purse of 1000 ducats, the prince set off for Warsaw, where, having made himself known, he was in a few days honored by the King in Council with the badge of the first order of Knighthood.

The Prince returned to the friendly Jew, who could not refrain shedding those tears,which are the effusions of sensibility. He had, during the prince's absence, negociated a marriage between his Excellency and a rich German heiress, which was consummated a few weeks afterwards, when the parents paid down 100,000 florins, with the promise of a like sum on the birth of their first son. It would be a difficult matter to match such an instance of gratitude.

TURKISH SKETCHES.

Cemeteries—taste for the picturesque—Valley of Belgrade.

The Turks carry their contempt of the Christian even beyond the grave. The funeral cypress, so singularly beautiful in its native east, is permitted to throw its dark shadows only upon turbaned tombstones.—The Armenian *rayah*, the oppressed Greek, and the more hated Jew, slumber in their unprotected graves on the open heath. It almost reconciles one to the haughtiness and cruelty of the Turkish character, however, to stand on one of the "seven hills" of Stamboul, and look around upon their own beautiful cemeteries. On sloping hill-side, in every rural nook, in the court of the splendid mosque, stands a dark *nekropolis*, a small city of the dead, shaded so thickly by the close-growing cypresses, that the light of heaven penetrates but dimly. You can have no conception of the beauty it adds to the landscape. And then from the bosom of each, a slender minaret shoots into the sky as if pointing out the flight of the departed spirit, and if you enter within its religious darkness, you find a taste and elegance unknown in more civilized countries, the humblest headstone lettered with gold, and the more costly sculptured into forms the most sumptuous, and fenced and planted with flowers never neglected.

In the east, the grave-yard is not, as with us, a place abandoned to its dead. Occupying a spot of chosen loveliness, it is resorted to by women and children, and on holidays by men, whose indolent natures find happiness enough in sitting on the green bank around the resting-places of their relatives and friends. Here, while their children are playing around them, they smoke in motionless silence, watching the gay Bosphorus or the busier curve of the Golden Horn, one of which is visible from every cemetery in the Stamboul. Occasionally you see large parties of twenty or thirty, sitting together, their slight feast of sweetmeats and sherbet spread in some grassy nook, and the surrounding headstones serving as leaning-places for the women, or bounds for the infant gambols of the gaily dressed little mussulmans.

Whatever else we may deny the Turk, we must allow him to possess a genuine love for rural beauty. The cemeteries we have described, the choice of his dwelling on the Bosphorus, and his habit of resorting, whenever he has leisure, to some lovely scene to sit the livelong day in the sunshine—are proof enough. And then all over the hills, both in Anatolia and Roumelia, whenever there is a fine view or a greener spot than elsewhere—you find the small *sairgah*, the grassy platform on which he spreads his carpet, and you may look in vain for a spot better selected for his purpose.

CAREER OF LOUIS PHILIPPE.

A French paper gives the following epitome of the career of King Louis Philippe.

Louis Philippe, born the 6th of October, 1773, at first Duke of Valois, then Duke of Chartres, then General Egalite, then Duke of Orleans, then King of the French. The life of this Prince is filled with contrasts; he is one of the most striking examples of the vicissitudes of human thought. In 1793 he signed himself Louis Philippe Egalite, *to his misfortune, a French Prince;* in 1810 he reclaimed this title at Tarragonia; he was proud of it in 1814; he made use of it in 1830, to seat himself on the first throne in the world. In 1788 he destroyed the iron cage of Mount St. Michael. In 1833, he has the cells of this Abbey rebuilt and erects it into a state prison; in 1792, he saved, in Vendome, a soldier who was drowning; in 1834, his constables fire at, and kill a man who is swimming for his life; in 1830, he declares himself more a republican than Lafayette, and is offended at the insolence of Dupont de l'Eure, who pretends to think himself more of a republican than he is; in 1832, his government establishes the condition of siege and the rule of the sword to defend the monarchical system. A republican soldier under the tri-colored flag, he signalized himself at Jemmappes and Valmy, and then he swears allegiance and homage to his lord, king, and master, Louis the Eighteenth, and bedecks himself with the white fleur de lis, up to the day when he again takes an oath to live and die for the honor and in defence of the colours for which he had fought in his youth. Verily, when historians shall have recorded all the acts and movements of Louis Philippe the record will be an enigma to posterity, who will have difficulty in believing that the last forty years have been enriched with but one Louis Philippe of Orleans.

The French writer concludes with the following ominous announcement:

On the 6th of October, 1835, this Prince will be sixty-one years of age, the greatest age ever attained by any member of his race and name.

AMUSING ANECDOTE.—The Archbishop of Dublin tells us of a horseman who, having lost his way, made a complete circle; when the first round was finished, seeing the marks of a horse's hoofs, and never dreaming they were those of his own beast, he rejoiced and said, "This, at least, shows me that I am in some track;" when the second circuit was finished, the signs of travel were doubled, and he said, "Now, surely I am in a beaten way;" and with the conclusion of every round, the marks were increased till he was certain he must be in some well-frequented thoroughfare, and approaching a populous town; but he was all the while riding after the horse's tail, and deceived by the track of his own error. So it may be with great men, who pursue their own tales in dinner circuits, newspapers and reviews, repeating the same error till they become so misguided by it as to take an impression of their own deviations for proof that they were going right.—*Examiner.*

SAGACITY OF THE ELEPHANT.—The elephant Romeo, when about entering the menagerie yesterday with his keeper, and companion Juliet, spied a former master across the street, against whom he entertained an old grudge, and in his rage made after him full speed. Believing discretion to be the better part of valor,the terrified man flew over a fence near by, and escaped through the wood-shed of an adjoining house. Romeo sweeping away the fence followed in full chase. He entered the shed by tearing it partly down, and while searching there for the object of his wrath, who, by the way, had entirely escaped, was arrested by the hook and spear of his master, and conducted quietly back to the exhibition.—*Newark Daily Adv.*

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 121 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL, ODIORNE & CO.
aug 30 School Book Publishers.

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three germanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by

RUSSELL, ODIORNE & CO.
oct 4 School Book Publishers, Boston.

ROBINSON'S Harmony of the Gospels, in Greek, with Newcome's Notes. By E. Robinson D. D. Also, Stuart's Grammar of the New Testament Dialect.

Just received by RUSSELL, ODIORNE & CO.
sept 20

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen.

Aug. 5.

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

FOREIGN REVIEWS.

REPUBLICATION of the Edinburgh, Quarterly, Foreign Quarterly, and Westminster Reviews.

The numbers of each work will be printed separately, on good paper, and with a new type, and will form an exact copy of the European editions.

Price for the whole series comprising the regular numbers of each of the four Quarterlys $8,00 per annum.

To those who take less than the whole, the terms will be as follows:—

For three of them $7, per annum.
For two of them 5, per annum.
For one of them 3, per annnm.

The cost of these works when imported is $32.

No 5 of these series containing the Westminster for July is Just published—No. 6 will contain the Edinburgh for October, and will be ready in a few days.

E. R. BROADERS, Publisher 127 Washington st. (up stairs.) dec 27

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen, 141 Washington street, the Philosophy of Man's Spiritual Nature in regard to the Foundations of Faith. By James Walker. 1st Series, No. 87. dec 6

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

BOSTON, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. BAILEY,
(Principal of the Young Ladies' High School, Boston.)

WILLIAMS' COLLEGE, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

BURLINGTON, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled In some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
JAMES DEAN,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

CAMBRIDGE, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen,*—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanatians, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

BENJAMIN PEIRCE,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

From the Boston Public School Masters, in the Department of Writing and Arithmetic.

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

P. Mackintosh, Jr. Abel Wheeler
James Robinson J. Fairbank
Otis Pierce J. P. Lathrop.
Levi Conant.

City of Boston.

At a Meeting of the School Committee, Nov. 18 1834.

Ordered, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel.*

Ordered, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one the North American Arithmetic shall be required.

ATTEST, S. F. M'CLEARY, Sec'ry.

*The First part was already adopted by a previou order. nov 28.

VALUABLE BOOKS.

FOR sale at the Christian Register Office, No. 134 Washington street, the following valuable books.

Cruden's Concordance.
Blair's Sermons.
Blair's Lectures.
Wakefield's New Testament.
Palfrey's " "
Nicholson Encyclopedia, 6 vol.
Goldsmith's Animated Nature, 4 vol.
Johnson's Works, 2 vol.
Irving's Columbus, 3 vol.
Unitarian Miscellany, 6 vol. in 3 vol.
Encyclopedia Americana, 13 vol.
Waverly Novels, Parkers octava edition with copperplate titles and Illustrations of Ivanhoe, 23 vol.
Hinton's History, &c. of United States 40 Nos. with about 120 splendid Engravings and Maps.
Fry's Hebrew Dictionary 2 vol.
Heron's Junius' Letters, 2 vol.
Hunter's Sacred Biography, 3 vol.
Ash's Dictionary, 2 vol.
Two copies Sacred Poetry.
Rippon's Hymns.
Lutheran Hymn Book.
Life of Washington.
Bucaneers of America. nov 22

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

THE JUVENILE MISCELLANY FOR JAN.
Edited by Mr S. J. Hale

CONTENTS.

The Rivulet—Self Dependence—The Little Hand—Keeping Things in Order—The Red Mittens—Nightingale and Goldfinch—Kindness to the Unfortunate—Folding Sealing and Directing Letters—Politeness of Sailors—The Bundle of Faggots—Obituary—"Happy New Year"—The Editors Table,—Illustrated with Engravings—Published Monthly at $200.

Notices.

"We hope well regulated families will see that this work constitutes a part of their Juvenile reading.—*Am. Traveller.*

"It is filled with a variety of matter well calculated for the entertainment and instruction of Youth."—*Mercantile Journal.*

"We recommend it to all parents as a cheap and valuable little work."—*Evening Gazette.*

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 134 Washington Street, Boston.
SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months; or *Two Dollars and Fifty Cents*, if paid in advance.

To individuals or companies who pay in advance for five copies,a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.